

Ordinances of the Saints

A Guide for the Priesthood of Zion

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Ordinances of the Saints A Guide for the Priesthood of Zion
The Church of Jesus Christ in Christian Fellowship
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The Church of Jesus Christ in Christian Fellowship
2020

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2020 Preface

“And Christ hath said: ‘If ye will have faith in me, ye shall have power to do whatsoever thing is expedient in me.’ –Moroni 7:35 RAV, 7:33 OPV

This second edition of Ordinances of the Saints is a quick reference guide to Priesthood ordinances for the Church of Jesus Christ in Christian Fellowship. This should not be seen as Law, or set in stone. It is a guide for those that are new or need reminding on various ordinances. It is also to help perspective brothers and sisters wishing to enter the ministry.

In addition, appendixes have been included with more information on various priesthood topics.

In the Church of Jesus Christ in Christian Fellowship (the Fellowship), the priesthood is the power and authority to act in the name of God for the salvation of humankind. Male and female members of the Fellowship that have been moved by the Holy Spirit to inquire about ordination, and that meet standards of worthiness, may be ordained to specific offices within the priesthood. Males enter the ministry in the Aaronic branch of the Levitical Priesthood then, as moved by the Holy Spirit, grow into the High or Melchizedek Priesthood. Likewise, women enter the ministry by way of the Miriamic branch of the Levitical Priesthood (or some might say Priestesshood) and grow, as moved by the Spirit, into the Higher or Magdalene Priesthood. Both are branches of the same priesthood, the Holy Priesthood, after the Order of the Son of God (see Doctrines of the Saints 5b: 1-7).

The Great High Priest of the Fellowship, and the Church (or Israel, people of God) as a whole upon the Earth, is Jesus Christ. He is the true head of every Christian organization. Thus, it is from Jesus that the Fellowship gets its authority to minister, perform ordinances, and invite souls unto Christ and salvation by His Grace and exaltation as we do His Works.

The priesthood was first given to Adam and Eve as they exited the Garden of Eden. There, they made covenants with the Lord and were given Garments of the Holy Priesthood to wear as a sign of their ministry (see Genesis 3: 21, Book of Remembrance 10-17).

Though we are taught through the prophet Joseph Smith Jr. that all that desire to serve are called, we may not take priesthood power or authority unto ourselves (Avahr 13:5). It has been conferred to the world by God through the restoration and passed down from John the Baptist; Peter, James, and John; Raphael who is Melchizedek, and others from Joseph Smith to the present day in all branches of Mormonism (see Hebrews 5; Avahr 21:2-5, 25:5-8; Revelations of David 9:30).

The purpose of this book is to instruct the Saints on matters of theurgy: the works of the Lord. If you have any questions or feel called to serve the Lord in the Fellowship, please contact us at info@cjccf.org.

Foreword

Lay Blessings & Priesthood Blessings

“O Lord, hear the prayer of thy servants, according to the blessing of Aaron over thy people, that all they which dwell upon the earth may know that thou art the Lord, the eternal God.” -Ecclesiasticus 36:17

It has been commonly accepted within the Restoration that the Priests and Priestesses of the Levitical Order do not have the authority to bless, because with the High Priesthood restored, the Elders should be called for. This custom and practice requires some clarification.

Law vs Customs

It is a custom, not a law or requirement, that the highest officer of the priesthood should preside at a meeting, or be deferred to in order to delegate all responsibilities thereof (DoS 2a:42, 46-47). God, however, is no respecter of persons, but would that we respect, not the persons, but the institution of priesthood He established for our own edification. As such, it is common and appropriate to defer to the senior most officer, but inappropriate for any egotistical contentions thereof.

In similar fashion, when a blessing is sought by anyone, it would be appropriate to defer to the highest officer of the priesthood available. Who would turn down the opportunity for a blessing from a greater authority for a lesser one? In most cases, such as recorded in scripture, an elder of the Melchizedek Priesthood can and should be sought, but in their absence, a lesser authority may bless, not by usurpation to the priesthood, but by the authority of the child of God (James 5:14).

All are to Bless

Some have taken the admonition to call for the Elders as an injunction to decline an offer of blessing from a lay person. Yet it would be inappropriate to decline a blessing from anyone who felt inclined to offer one, for should we not say “Amen” to a blessing from our enemy, considering that all are commanded to bless their enemies? The Law of God encourages His people to make blessing upon greeting a custom and not an exception (Law 43:11).

This exaggerated distinction between the Law Blessing and Priesthood Blessing comes from a lack of understanding in what a blessing is, making it a mystery and a commodity for some who claim powers they do not have. The blessing is a speaking of good will rooted in faith and love, manifesting the power of God, and what makes it a priesthood blessing is the performing it in recognition of the calling and dedication to service of the speaker. Such recognition is not to remind God of His duty to respect the speaker’s calling, but rather an acknowledgment of His promise to regard the faith of His Saints. Therefore all blessings are by faith in His promise to remember those who believe and those who have committed to serve Him.

Follow the Spirit

While the instinct would be to call for the senior most Elder to perform a blessing, if a person obtains a spiritual impression to ask a blessing of a lesser officer when a greater one was present, I would encourage the following of the spiritual witness, for God knows what we do not. However, if possible, ask the other elder to stand in as well, and merely declare the spiritual impression to ask the individual indicated to be the Voice of the Spirit.

But the Law says to bless and not curse (Romans 12:14). And this Law speaks to everyone, and not only to Priests and Priestesses, so a lay person may freely give blessings without reference to any

priesthood, and may also give by the gift of the Spirit if moved upon by the Spirit, which is a practice, though not a priesthood rite, for not being ordained to any priesthood, they bless not according to any priesthood.

“Higher” and “Lower”

A Priest of the Aaronic Priesthood, or a Priestess of the Miriamic Priesthood (or Priestesshood) may give a blessing by the Levitical Priesthood. Were this not so, none could have blessed at times and places where the High Priesthood was not available. Each may bless according to their position and standing before the Lord. But the Levitical Priest or Priestess should prefer that an Elder present among them perform the rite, deferring only to the desire of the one to be blessed. Any present receiving revelation should declare their impressions and all should defer to them.

It is inappropriate for any person, Priest/Priestess or not, to pretend to speak by prophetic utterance. The Elders of the Melchizedek Priesthood are bestowed with the authority to utter a prophetic priesthood blessing if, and only if, they humble themselves and empty themselves of vanity. They also have the authority to command the receiver to receive blessings according to their faith and obedience. Notwithstanding they being bestowed this authority by ordination, they should seek the Spirit to guide their words, neither ignoring the Spirit, nor forcing the Spirit.

Priests and Priestesses of the Levitical order should not presume to such authority, but only speak as dictated by the Spirit, expecting to give a simple blessing by virtue of the priesthood they hold, but willing to speak beyond such only as given by the Spirit, in all soberness and humility and without ostentatious display.

Levitical Blessings

The Lay Blessing and the blessing of the Priest or Priestess of the Levitical order do not require the laying of hands, and do not require all present to bow their heads or close their eyes, and do not require the recitation of special words, as given for the Melchizedek in the Ordinances of the Saints. The traditions of the Priests of Roman Catholicism have maintained the practice of blessing by a simple phrase and the sign of the cross, with one hand laid upon the head from the front along with the pronouncement of a short prayer. This practice is not false or without merit.

At times, this less formal method is better received than a more formal one by those less familiar with the faith, or in mixed company, such as after a service or visiting among gentiles. Many think it inappropriate for Saints of the New Covenant to bless gentiles, but does it not say that the Seed of Abraham, all who have received the Gospel and covenant of Abraham, shall bless all the nations under Heaven?

Without Restorational Priesthood

In our service unto those who do not have the greater light and who have yet to understand our faith, we will encounter those who are accustomed to blessings from Catholic Priests or from ministers of Christendom with no restorational priesthood at all, and it would be appropriate for our Priests and Priestesses to be willing to also give such blessings rather than deny such petitions on the grounds that they have not the authority to give a simple blessing, that we only give them to those of our faith, or that they must be performed with high ceremony or not at all. Such thinking has brought the Restored Gospel into bad light for reasons not required by God.

Everyone should know the difference between a Lay Blessing, Levitical Priesthood Blessing and a Melchizedek Priesthood Blessing. Should we encounter unordained persons that are blessing people, we need not discourage them, but rather encourage them to bless as believers in Christ and not by offices of priesthood they have yet to be ordained to. We distinguish these blessings by the words spoken to declare by what authority the one blessing performs it.

If a lay person feels especially motivated to repeatedly give more significant blessings, this could be the discernment of the Spirit moving them toward a calling in the priesthood, and it would be

appropriate to share with them the duties and responsibilities and covenants associated with the various offices thereof. Rather than take offense or respond in jealousy, look for opportunities to provide those with the desire to serve the tools that will aid their service.

-Apostle Alexei Christopher Mattanovich

“Therefore, may God grant unto you, my brethren, that ye may begin to exercise your faith unto repentance, that ye begin to call upon his holy name, that he would have mercy upon you; yea, cry unto him for mercy; for he is mighty to save. Yea, humble yourselves, and continue in prayer unto him; cry unto him when ye are in your fields, yea, over all your flocks; cry unto him in your houses, yea, over all your household, both morning, midday, and evening; yea, cry unto him against the power of your enemies; yea, cry unto him against the devil, who is an enemy to all righteousness. Cry unto him over the crops of your fields, that ye may prosper in them; cry over the flocks of your fields, that they may increase. But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness; yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare and also for the welfare of those who are around you.”

-Alma 16:218-222 RAV, 34:17-27 OPV

Introduction

“And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.” -Genesis 17:7

When the Lord makes a covenant with us, he makes eternal covenants. For this reason, they are called an “everlasting covenant.” When God made a covenant with Noah that he wouldn’t flood the earth ever again, he made an everlasting covenant (*Genesis 9:16*). This means he will never break it.

The Covenant (Old Testament)

“Every sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant.” -Leviticus 24:8

When Adam and Eve left the Garden of Eden, they were born into the world. They did not go into the world alone. In the Garden, they received their Initiatories and the First Endowment (*Book of Remembrance 10-14*). These were the covenants of and to their ministry. With these, they went forth with the Spirit of God, teaching the Gospel to the world. Those listened and were moved by the Spirit to follow the Lord became the children of Adam and Eve. As they did so, they became the children of Adam and Eve, fulfilling the everlasting covenant God made with them that they would be the Father and Mother of all living.

Later came Abram. God made an everlasting covenant with him, changing his name to Abraham (*Genesis 17*). Like Adam and Eve, all those that follow Christ become his seed (*Galatians 3*). God further made covenants with his seed; Issac, Jacob, and their seed: the children of Israel. Eventually this everlasting covenant became what many know today as the Law of Moses.

The reNewed Covenant (New Testament)

“Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.” - Hebrews 13:20-21

In the New Testament, God sent His son, Jesus Christ, to die on the cross for us. This was not a new covenant, replacing the Law of Moses. It was the renewed covenant that brought us back to the Torah. The Law of Moses had become distorted, people seeing a set of outward rules ordinances mostly ignoring how these signified inward commitments and change, personal growth. This inner correction became lost to God’s people.

Jesus restored the Law by fulfilling it. He brought it inward once again. Rather than marking men with the sign of the covenant (circumcision) a few days after birth, Christ marked us from within, piercing our hearts once we were born again. Instead of seeking the sacrifice of animals in death, Jesus reminded us that God requires the life of a broken heart and a contrite spirit.

From the perception of the people of Israel at that time, this changed everything. However, it was actually the Israelites that had changed. The Law of Moses had been a symbol, a symbol that was lost over time. The Law of Christ is the higher Law only in that it is the correct perception of the Torah. The “old” Law seen with “new” eyes.

This is why Christ gives us grace. With his grace, he meets us where we are and through the Holy Spirit transforms us into what we need to be, or more accurately put: into who we truly are. This is key to understanding the ordinances in this book. They alone offer us no salvation. But, when we offer and accept them as moved by the Holy Spirit, we are doing God’s work as a sign that we are saved (*Jacob 3:8 RAV, 4:7 OPV; James 2:17-26*).

The Restored and Everlasting Covenant (Book of Mormon)

“Behold, I say unto you that all old covenants have I caused to be done away in this thing; and this is a new and an everlasting covenant, even that which was from the beginning.” -Doctrines of the Saints 14a:3

With the restoration of all things started by Joseph Smith Jr., the Lord made an everlasting covenant with those that would follow and worship Him in these, the last days. About 1,800 years after Christ had ascended to heaven, He returned as the angels had promised to Joseph Smith Jr. (*Acts 1, Avahr 5*). According to the introduction of the Doctrines of the Saints, found in Section 1, man had strayed from the Lord’s ordinances, and broken the everlasting covenant. There was a war, if you will, between Grace and Works. Some said man is saved by Grace, other by Works. Both were correct, but only when put together.

Likewise, there is one priesthood, the Holy Priesthood, after the Order of the Son of God. This isn’t anything new, this is how it has always been. Joseph Smith Jr. set up the kingdom today with the Offices of this Priesthood branching into two organizations: The Levitical and the Melchizedek. In the Church of Jesus Christ in Christian Fellowship we further divide them as such:

- The Brotherhood of Christ
- The Sisterhood of Christ

Together, these work in unison in the Order of the Ministry within the Church of Jesus Christ in Christian Fellowship. The Brotherhood and Sisterhood both divide the priesthood as instructed by God to Joseph Smith Jr. and David Ferriman.

The Covenant and the Kingdom

“Light is given to teach truth unto mankind; the power of the Lower and High Priesthoods is the foundation of the glory of Elohim.” -Book of Remembrance 15:3

We have been told there is one priesthood, and that it has been divided into two parts: the Lower or Levitical, and the High Priesthood (*Hebrews 7:11, DoS 5b:1-9*). Why this division? It is truly divided? And if it is, can we bridge these priesthoods back together?

The Secret Word

“This secret word, for it is as yet unknown to the world, is as milk and honey upon the tongues of the righteous.” -Book of Remembrance 15:4

The beginning of our journey to God is learning the secret of the Lord. This secret is revealed by Raphael to Adam and Eve (*BoR 12:15-17, Romans 16:25*). That secret is simple: turn away from sin and to the path of teshuvah (repentance, or the return path back to God). Why is it secret? Because our perception must change to understand this principle (*Romans 1:16-17, 19, 1 Corinthians 2:9-11*). If we don’t know there’s a God we don’t understand there is sin. We can know right from wrong, but that’s not the same as understanding the reality of sin.

Sin is that which isn’t real. It’s denial of God and the creation. It’s not merely rejecting God, it’s the rejection of reality itself. After all, if God created everything and the creation created sin then sin is the rejection of that which was created, which is everything.

Because of this, only those awake in Christ, born again, see things with “new” eyes (*Psalms 9:7-8, 119:18*). These eyes, or rather these understandings, aren’t really new as we’re actually retuning to the path we were on before we fell and were cast out of the garden. With these new eyes we can walk the path of teshuvah because we can see it. To everyone else, it is a wonder, a mystery (*Mark 4:11-12*).

The Low and the High

Once on the path we gain access to Grace: Mercy and Judgment. With the Grace we can stand the judgment. This is because we have humbled ourselves and are seeking correction (*Proverbs 3:11-12*). The proud must always be right, but the humble seek constantly for true Wisdom and Knowledge. And that's the secret.

Just as we've been divided from the world, the priesthood too has been divided. The Lower for the works of mankind and the Higher for the works of God. Does this make the Lower or Levitical worthless? No, because in the Lower God grants us authority to do his ritual works. These works represent us, the creation. We are baptized, buried with Christ, coming out of the water resurrected. We partake of the Communion in representation of the flesh and blood of Christ. We lay on hands to ordain our brothers and sisters to the priesthood. The Lower or Levitical priesthood represents the Earth.

The High Priesthood does the works of God (*Hebrews 7:11-12*). It is the High Priesthood that organizes the Creation, that which God has made. The High Priesthood blesses and heals, sets apart that which is created to do the works of the Lord, and preforms the miracles. This priesthood represents the Heavens.

Does this mean the Levitical Priesthood cannot heal, cannot perform miracles? No. It means that when one holding no priesthood keys or Levitical Priesthood keys preforms a miracle in God's name, they are using the High Priesthood. They are, after all, one Priesthood, one power of God given unto mankind.

Remember, we are ordained by men and women to use priesthood keys in human organizations. But the True Church of Jesus Christ belongs to no man or woman. God may ordain and give power to anyone as He sees fit (*1 Corinthians 12:11*).

The Three Secrets Corresponding to the Law

"Be wise by opening the heart to this secret; for there are but three types of secrets: the secret of the journey, the secret of origins, and the secret of the laws of God." -Book of Remembrance 15:18-19

To understand the priesthood we must understand the secrets of God. Raphael taught Adam and Eve the three secrets of the reverence of God. The first is the journey. We must see God in our path. God doesn't come to us, He's always there. We must understand this and come to God. That is to say, we must look for God's hand in everything around us. Once we see and accept this fact we may begin our journey in teshuvah.

The second secret is the origin. How can we return to God, to the Creator, if we do not know that we came from God? This is why in Mormon Kabbalah we use the term "teshuvah" rather than "repentance." We're it turning away from sin, we're waking up to reality. We're not starting a new journey, we're returning to our true and original path. God didn't create us evil, we chose to become evil. And now we're choosing to embrace our true selves in Christ.

The third secret is the Laws of God. In truth, there is but one Law: love God, love your neighbors (*Book of Remembrance 15:27-30*). Who is our neighbor? Everyone. Every part of the creation. In reality there are only two things: The Creator and the created. Just as The Creator is One, we—the created—must be one. In doing so we bring Heaven to the Earth, merging the two worlds, because in truth there is only one world. There is only the Creator.

One Priesthood

In mortality we see things as skewed, our perception is warped by our finite nature. When we read the story of Adam and Eve we read two people: Adam and Eve. In reality it is the story of two beings: ourselves and the Creator. That is to say, we have both male and female in us: the desire to bestow (male) and the will to receive (female). We are Adam and Eve. And, because we are the children of God, the Creator may dwell in us as well. This takes us beyond the children of God, making us the Children of Christ, or Christians.

Likewise, the two priesthood's are united by the cause and effect, our desire to bless other (love thy neighbors, the desire to bestow) and their desire to accept God's blessings (love God, the will to receive). One may divide the priesthood into a square in four quadrants: Levitical, High, male, and female. But in truth it's is one priesthood: low and high, male and female, creating a circle rather than a square. In this regard the two priesthoods are one in purpose though dual in nature. The Low Priesthood isn't low because it's lesser but because it's purpose is to prepare the Earth for the power of Heaven. The High Priesthood isn't higher as in better, but the power of heaven brought to the earth, uniting the heavens and the earth as one: the sealing power. Once we understand this, we may begin to unite with God in the priesthood, using this power with both authority and grace.

“Write love in thy hearts, for reverence of the God of the heavens is in thy heart at all times... from love, understanding was created by the love and reverence; and a thousand generations come after from that love.” –Book of Remembrance 15:35, 42

Conferring and Ordaining

“Every Elder, Priest or Priestess, Teacher, or Deacon is to be ordained according to the gifts and callings of God unto them by the Power of the Holy Ghost which is in the one who ordains them.” –Doctrines of the Saints 2:56

In entering and with advancement in the Priesthood, the same questions are asked and answered as before baptism. After these, a perspective Officer will receive their Initiatories and be properly Endowed after their ordination before being further ordained.

To ordain one to an office of the Priesthood, the person performing the ordination must be properly ordained themselves. A Priest or Priestess, or member of the High Priesthood may ordain others to the Levitical Priesthood, under the direction of the local Pastor or Bishopric; and an Elder, High Priest or High Priestess may ordain one to the High Priesthood, under the direction of the area Patriarch and Matriarch.

A perspective member of the Levitical Priesthood must first be washed, anointed, given their new name, and presented with the Garments of the Holy Priesthood. When ordaining one to the High Priesthood, one should be wearing the Robes of the Priesthood, as instructed up to that point.

Once authorized, the person performing the ordination will lay their hands upon the individual’s head, along with any others invited to stand in the circle, and state the perspective officer’s full name. They will then ordain them to the desired office, bestowing the rights, powers, and authority of that office. Following this, they may bless them, as directed or moved by the Holy Spirit. To conclude, they will close in the name of Jesus Christ, as directed in the Book of Mormon:

“The manner which the disciples, who were called the elders of the church, ordained priests and teachers— After they had prayed unto the Father in the name of Christ, they laid their hands upon them, and said: In the name of Jesus Christ I ordain you to be a priest (or if he be a teacher, I ordain you to be a teacher) to preach repentance and remission of sins through Jesus Christ, by the endurance of faith on his name to the end. Amen. And after this manner did they ordain priests and teachers, according to the gifts and callings of God unto men; and they ordained them by the power of the Holy Ghost, which was in them.”
–Moroni 3

Example ordination:

“(State their full name); in the name of Jesus Christ I ordain you to be a (Deacon/Teacher/Priest or Priestess/Elder/High Priest or High Priestess/etc.), to preach repentance (or teshuvah) and remission of sins through Jesus Christ, by the endurance of faith on his name to the end.”

(Blessing, as moved by the Holy Spirit)

“These things I leave with you (or say, or prophesy), in the name of Jesus Christ, so mote it be; Amen.”

Those witnessing this may then state, “Amen,” to seal the ordination.

This is a sample ordination, and does not have to be read exactly, but may be.

The person being ordained may invite up to 12 persons to stand in the circle. Family members should get priority, but it is up to the individual being ordained. A member of the local Bishopric should stand in the circle, to show support, and/or an Evangelist from local the High Council representing the Patriarch and Matriarch. A member of the Seventy may step in in cases where there are no Evangelists.

If the number of persons is limited, then those participating should merely place both hands on the person’s head. However, if there are more than three and all of those in the circle, they should use an Order of Prayer or the True Order of Prayer based on the level of Endowments those in the circle have received.

Initiatories, an Overview

“And for these and other reasons known unto me have I called thee, my servant David, to established the Church of Jesus Christ in Christian Fellowship, even that all may come and worship freely; and that my people may worship in my holy temples and receive their endowments and their washing and their anointings, even all those who wish to come to serve me.” -Revelations of David 60-61

Before entering the Offices of the Priesthood of the Church of Jesus Christ in Christian Fellowship, one must obtain their Initiatories; that they may be washed clean, preparing them for the work of the Lord. This may be done before being ordained a new Deacon, if new to the Priesthood, or Elder, High Priest or High Priestess if coming from a branch of Mormonism where one has already been fully endowed and wishes to be re-washed and re-anointed. It is not necessary for every ordination as one grows in the Priesthood but may be redone upon request as moved by the Spirit.

If at any point one wishes to re-dedicate themselves to their call to serve, they may be washed, anointed, and clothed again. They would not, however, receive a new name except under special circumstances.

If one is coming from another branch of Mormonism that performs these rituals in their temples, the perspective minister has the option of having them performed again and obtaining another new name; or using the new name given them by the sister organization, as we are all branches from the same tree of Zion. If retaking the Initiatories, they would use the new name found in his Fellowship records as they move forward in Christ.

For the Ministry

Initiatories are not necessary for salvation or for membership into the Fellowship. They are performed as a Sacrament to the Lord. This Sacrament is a step one takes on their journey of service in Christ's Fellowship and kingdom here on the earth.

This Guide

The following guide will walk perspective ministers and those performing or witnessing the ordinances through the rituals. Although these may be done in private, upon request, they are not secret. If the individual receiving their Initiatories wishes to invite them, family and friends are welcome.

Washing and Anointing

The Washing and Anointing should be done by a High Priest for the men or a High Priestess for the women. The only exception being husbands and wives Washing and Anointing one another when/if possible. And, this may be done privately, at home to they re-dedicate themselves as they so desire. The other exception might be parents working together to give the Initiatories to their offspring, or grandparents handing these down in patriarchal and/or matriarchal succession.

It should be decided before hand who will be performing which parts of the rituals. One person may take the lead in all, with a second as an assistant to seal the washing and anointing and assisted in the blessing giving the garments and the new name. Or, one may ask as many as one person per task to perform the rituals. Their choices should be made prayerfully.

Husbands and wives retaking their Initiatories in the privacy of their own homes may perform them on one another without any additional witnesses or officiators.

Garments

After their Washing and Anointing, new ministers are clothed in the Garments of the Priesthood and given their new name. The Initiatories may be done the same day as their ordination, or up to seven days after.

The Garments of the Holy Priesthood, also known as the Garments of the Priesthood or simply “garments,” are given as the final step in the Initiatories. These should be made or purchased beforehand

to insure proper fit. The garments are to be worn when working in service to the Lord. A new name is presented with the garment as the individual is made a new person in their ministry in the name of Jesus Christ.

Initiatories Performed

“And behold, these Initiatories and these Endowments are to prepare thee for service in my kingdom and exaltation in the Celestial worlds.” -Book of Remembrance 11:25

Before the Initiatories are performed, all present should be offered the Sacrament of Communion (*see page 69*). There are four parts to the Initiatories: Washing of the Feet, Washing of the Body, Anointing the Body, and the Gift of the Garments and New Name. The following guide will walk one through these steps.

Washing of the Feet

The following Scripture should be read before the Initiatories are performed:

“If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you.” –John 13:14-15

Then, the ritual of the Washing of the Feet with water or oil, as Jesus washed the feet of his disciples, will be performed (*John 13: 4-5*). It is recommended the congregation’s Bishopric, or the Pastor, or another leader perform the service.

The Washing of the Feet should not be showy or drawn out. Neither should it be merely done quickly to get it out of the way. It should be performed with love as an act of charitable service to the individual and to God. After the Washing of the Feet, the Hosanna Shout may be performed, as moved by the Spirit.

The full Initiatory should be completed together on the same day, with each step following the other. However, if the Initiatories will not be completed the same day, one may wait up to seven days for their Initiatories. If one has waited longer than seven days, the Washing of the Feet would need to be done again before one receives their Initiatories.

Washing

The Washing ritual should be performed after the individual’s feet have been washed. They should be barefoot, met at the altar, and taken to be seated comfortably. This Initiatory is not a literal washing, thus the person should be properly clothed, unless this is a husband and wife performing the Initiatories on one another in the privacy of their own home.

To begin the Initiatory, holy water is placed upon the head, and the person is “washed” by a High Priest or High Priestess (*see page 72 for consecrating holy water*). They should place their hand gently upon the individual’s head and anoint them as follows:

“(State the person’s full name), having authority to act in the name of Jesus Christ, I wash you preparatory to your receiving your anointings, that you may become clean from the blood and sins of this generation.”

For the next part, the body part may be touched, or a hand may hover over each area of the body as the following is read/stated: the eyelids or eyebrows will do for the eyes, etc. If the person receiving requests it, the first officer may put holy water on each part to symbolize washing. It is best to go over all of this with the person in advance, to make sure their personal space is not violated. If they are not comfortable with either touching or hovering, just placing hands upon their head and stating the words will also be acceptable.

“I anoint your head, that your brain and your intellect may be clear and active;
“your ears, that you may hear the word of the Lord;
“your eyes, that you may see the glory of God;

“your nose, that you may smell the offerings of the Lord;
“your mouth, that you may speak forth His praise;
“your neck, that it may bear up your head properly;
“your shoulders, that they may bear the burdens that shall be placed thereon;
“your back, that there may be marrow in the bones and in the spine;
“your breast, that it may be the receptacle of pure and virtuous principles;
“your vitals and bowels, that they may be healthy and perform their proper functions;
“your arms, that you may be strong to perform His work;
“your hands, that they may be strong and wield the sword of justice in defense of truth and virtue;
“your loins, that you may be fruitful and multiply and replenish the earth, that you might have joy in your
“posterity;
“your legs, that you might run and not be weary, and walk and not faint;
“your feet, that they might be swift in the paths of righteousness and truth.”

A second High Priest or High Priestess then places their hands on the initiate’s head, with the first officiator, and the second officiator seals the washing. A few others may be invited to join the circle beforehand. If there are more than three, all in the circle should use the First Order of Prayer.

The sealing is as follows:

“(Brother/Sister), (state the person’s full name); having authority, we lay our hands upon your head and seal upon you this washing, that you may become clean from the blood and sins of this generation through your faithfulness; in the name of Jesus Christ. So mote it be; Amen.”

For more information, see Book of Remembrance 10.

Anointing

After washing, consecrated oil and is placed upon the head, and the individual is anointed by the first officiator, as follows:

“(Brother/Sister) (state their full name); having authority to act in the name of Jesus Christ, I pour this holy anointing oil upon your head and anoint you preparatory to your becoming a (Priest/Priestess) unto the most high God; hereafter to rule and reign in the house of Israel forever.”

To anoint, the body part is touched as the following is read/stated. If they are not comfortable, merely putting hands upon their head and stating the words will also be acceptable. See “Washing” for more information.

“I anoint your head, that your brain and your intellect may be clear and active;
“your ears, that you may hear the word of the Lord;
“your eyes, that you may see the glory of God;
“your nose, that you may smell of the sweet fragrance offered unto the Lord;
“your mouth, that you may speak forth His praise;
“your neck, that it may bear up your head properly;
“your shoulders, that they may bear the burdens that shall be placed thereon;
“your back, that there may be marrow in the bones and in the spine;
“your breast, that it may be the receptacle of pure and virtuous principles;
“your vitals and bowels, that they may be healthy and perform their proper functions;
“your arms, that you may be strong to perform His work;
“your hands, that they may be strong and wield the sword of justice in defense of truth and virtue;
“your loins, that you may be fruitful and multiply and replenish the earth, that you might have joy in your
“posterity;
“your legs, that you might run and not be weary, and walk and not faint;

“your feet, that they might be swift in the paths of righteousness and truth.”

A second High Priest or High Priestess then places their hands on the initiate’s head, with the first officiator, and the second officiator confirms and seals the anointing. A few others may be invited to join the circle beforehand. If there are more than three, all in the circle should use the First Order of Prayer.

“(Brother/Sister) (state their full name); having authority to act in the name of Jesus Christ, we lay our hands upon your head and confirm upon you this anointing, wherewith you have been anointed in the temple of our Lord and our God, Jesus Christ; preparatory to becoming a *(king/queen)* and a *(Priest/Priestess)* unto the most high God; hereafter to rule and reign in the house of Israel forever, and seal upon you all the blessings hereunto appertaining, through your faithfulness; in the name of Jesus Christ. So mote it be, Amen.”

For more information, see Book of Remembrance 11.

Garments of the Holy Priesthood

After receiving one’s Washing and Anointing, the individual is ready for service to Christ in the Fellowship. They are taken back to the altar, facing eastward, and given the Garments of the Holy Priesthood, as described in the Book of Remembrance Chapter 12. They are shown how to put them on.

After gaining their garments, the individual is asked to be seated once again, and is given a new name as a part of their blessing, as the garment is activated. This name is given them by revelation. The revelation may come from the individual; they may prayerfully choose someone to receive this revelation for them, or it may be given at the time of their blessing as moved by the Spirit. How it is received should be settled beforehand and approved by revelation from their Bishopric and Patriarch/Matriarch, unless it is given at the time of the blessing. This new name is to be recorded in the Church records.

To begin, the sisters and brethren previously asked to join in the blessing are invited to the circle. Gathering again over them and placing their hands upon their head, the orator (Elder/High Priest or High Priestess) then blesses them:

“(Brother/Sister) (state their full name), having authority on behalf of Jesus Christ, I place this garment upon you, which you are to wear in service to the Lord throughout your life. It represents the garment given to Adam and Eve when they were found naked in the garden of Eden and is called the Garment of the Holy Priesthood. Inasmuch as you do not defile it, but are true and faithful to your covenants, it will be a shield and a protection to you against the power of the destroyer until you have finished your work here upon the earth.

“With this garment, I give you a new name, which you should always remember, and which you must keep sacred hereafter.

“The name is _____.”

(A general blessing may follow, as moved by the Holy Spirit of prophecy.)

“We leave this blessing with you, in the Spirit of prophecy, and in the name of our Lord and Savior, even Jesus Christ; So Mote It Be, Amen.”

At this point the individual is clean, anointed, and clothed just as Adam and Eve were. If desired, and so moved by the Spirit, those present may be led in the Hosanna Shout. The individual may then be Endowed. Their Endowment may be immediate, or they may wait up to seven days. If they wait more than seven days, the individual may not perform the duties of their call in the ministry.

Note: The Gartel and and Talit may be worn with the Garments. If the individual desires, these may be given at the altar with the Garments as a set.

The Sacrament of the Endowments

“As each of you has received a gift (a particular spiritual talent, a gracious divine endowment), employ it for one another as befits good trustees of God's many-sided grace. -1 Peter 4:10, Amplified Bible

While the washing and anointing were done in the Kirtland temple, the Sacrament of the Endowments were revealed at least in part to Joseph Smith Jr. at an unknown point in Church history. We know they were taught to others in 1842, two months after his initiation into Freemasonry. Joseph Smith administered the first Endowments on the upper floor of his Nauvoo store, having first prepared it to become the interior of a temple to the Lord, even as we in the Fellowship do within portions of our own homes today.

Many of the various Latter Day Saint denominations have chosen not use Smith's teachings on the Endowments. And, many that do have added to them. This does not make them false; it merely shows that they are not necessary for one to gain salvation or exaltation.

It should be made clear that the Endowments are given to invite and prepare disciples of Christ for the Ministry. The Endowments prepare men and women to serve the Lord in the Fellowship (*Mosiah 1:349 RAV, 2:17 OPI*). Salvation is already given to those that remain faithful to the Son of God, Jesus Christ (*Mosiah 2:9-23 RAV, 4:6-12 OPI*).

The original rite was given after the brethren had received Initiatories: washing, anointing, clothing in the Garment of the Holy Priesthood. The washing and anointing were likely done earlier, in the Kirtland era of the young Church. The Endowment: instruction in the signs, tokens, and keywords of the Holy Priesthood; were given in their simplest form in that Nauvoo home. There were no theatrics, covenants of secrecy, or oaths beyond those made at baptism. This is not to say that there is anything wrong with the additions seen in other branches of our faith, and we accept Endowments as currently performed by other Mormon faiths. We have merely been prompted by the Holy Spirit to perform these rituals in a different manor.

In the Church of Jesus Christ in Christian Fellowship, the tradition of the Endowment continues in its rawest and most beautiful form of simplicity. We carry the tradition of the Endowment, as it empowers men and women to bring souls closer to Christ as we work together in His vineyard. These, we believe, were never meant to be secret. They were given as a Sacrament. Those receiving their Endowments are servants of the Most High God; the God of Abraham, Isaac, and Jacob: even Jesus Christ, our Lord and Savior. As we receive our Endowments we are, in fact, covenanting to serve Christ and labor in His vineyard. The Endowment is to be kept sacred however as God is not to be mocked.

Endowed in Stages

Once ordained to the Priesthood and after being Initiated, one should receive a portion of their Endowment. They will continue to be further Endowed as they grow in the Priesthood. The first two Endowments are of the Levitical Priesthood. The first Endowment is given after being ordained a Deacon, the second a Priest. The third and fourth endowments are for the High Priesthood. The third is given after one has been ordained an Elder, and the final endowment is given to High Priests and High Priestesses. If one enters the Fellowship over the age of 18 and heeds the call to be a Priest or Priestess, they would receive both of the first two Endowments back-to-back. If one has already been Endowed and is retaking their Endowments, they may receive all four at once (*see Book of Remembrance 21:17-20*).

An endowment may be given immediately after an ordination but should be given no more than seven days from the time one has been ordained. One may not be ordained to another office in Priesthood or Sisterhood without being properly Endowed.

Those receiving their endowments may invite as many to witnesses, in or out of the fellowship, to be in attendance as they wish, and there is room for. However, reverence is to be expected during this sacred event. If someone gets out of line the endowment should be paused so that they may be asked to leave.

Those receiving an Endowment should be wearing their garments, and dressed in the Robes of the Priesthood, as they have been given when they last received them, before each endowment begins (*see Book*

of Remembrance 21:21). For example; a Deacon would begin properly wearing the Garments of the Priesthood, while a Priest or Priestess would wear their apron and Gartel in addition to the garments, and so on.

Endowment Part 1: The Law of Sacrifice

“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” –1 Peter 2:5

Before receiving the Endowment, two witnesses should come forth and testify that the individual has been washed, anointed, and clothed in the garment of the holy priesthood, and—if receiving further Endowments—that they have received their prior Endowments. The individual will then verify that they did in fact receive a new name at the time they received their garments, and that they still remember that name. If they have forgotten the new name or have not received these ordinances as explained, the endowment cannot continue. One may be reminded of their new name via the Fellowship’s records.

To begin, the individual being endowed approaches the altar, facing the east. The orator stands on the opposite side of the altar, fully dressed in the Robes of the Priesthood, facing the individual. The following should be read by the orator:

“The Endowment (or *“these Endowments,” if going through more than one at the same time*) is (or are) to prepare you for service in the Church of Christ and exaltation in the Celestial kingdom and should not be seen as a requirement for salvation in the kingdoms of God. The Endowment is given as one dedicates themselves to a life of service to the Lord. The full Endowment is an invitation to join the Church of the Firstborn. This invitation is extended to all present, as (*name*) has invited to witness.

“Understand that if you proceed and receive your full endowment, you will be required to take upon yourself sacred obligations in your service to our Lord and Savior, Jesus Christ; the violation of which will bring upon you the judgments of God, for God will not be mocked. If you desire to withdraw rather than accept these obligations of your own free will and choice, you may now make it known.”

(Pause to give the individual an opportunity to continue or end the endowment before it begins.)

This should only be read at the beginning of each separate endowment. If multiple Endowments are to be received in the same day, this introduction need only be read once.

The First Endowment

Once the introduction has been read at the altar, the new minister is presented with a green apron and a Gartel, a sash, if they were not already given one. They are then asked to put the apron on by first removing their shoes (and the Gartel if they already have one), then they are to put the apron on over the Garment of the Priesthood. The Gartel should be tied about the waste, with the bow to the right. The shoes are returned to the feet last.

The following should be stated by the orator:

“This apron represents the Holy Priesthood that you have been ordained to, and the oaths you have made at baptism. I will now read from the Scriptures.”

The following should then be read:

“And thus I gave unto them that apron of cloth, spun from leaves, that they should remember to repent of their sins before me and the priesthood and oaths that I did impart unto them in the Garden. And behold, I did teach them by the means of the holy emblems I didst placed I upon them; and I made them garments of the skins, made holy unto me by the emblems placed I upon them: The square for the justice of Elohim, and the compass for my mercy; for behold in my atonement are both ends met; and the symbol of my Holy Spirit and also a sign unto them and to all generations that every knee shall bow and every tongue confess that I, even Jesus, am the Christ: Son of the Living God. And this I shall give

unto all that shall serve me that thy may remember that from the beginning they might be saved in me by my name if they are faithful...

“For behold, this I did give them that they might worship me and through me the Father in spirit and in truth, and that through me they might return to the presence of God.” -Book of Remembrance 14:26-31, 43

The orator next states the following:

“You are to be give the token of the Law of Sacrifice with its accompanying name, and sign at the altar. I desire to impress upon your mind the sacred character of the token of the Law of Sacrifice, and its sign. Remember your covenants at baptism; to observe and keep the Law of Sacrifice, as contained in the Old and New Testaments. This is not a sacrifice of animals, but rather this Law of Sacrifice refers to the call as a Christian to pick up one’s cross and follow the Savior, thus giving our lives to Him, as you have chosen to do as a member of this Fellowship, and a Minister of Christ in this royal Priesthood.”

The orator then gives the token and the sign of the Law of Sacrifice across the altar.

Token of the Law of Sacrifice

To make this token, the individual will clasp their right hand with the right hand of the orator presenting the Endowment, placing the joint of the thumb directly over the first knuckle of one another’s hand. The name of this token is the new name received with one’s garments. Each should share their names with the other as they give the token.

Sign of the Law of Sacrifice

This sign is made by bringing the right arm to the square, the palm of the hand to the front, the fingers close together, and the thumb extended. This sign is also used when sustaining members in the Fellowship, in voting, and at other times as instructed.

At the Altar

The individual then gives the orator of the Endowment the token and the sign of the Law of Sacrifice at the altar. If it is acceptable, the First Endowment is concluded. If desired and so moved by the Spirit, those present may be led in the Hosanna Shout.

Once completed, the individual should share the token of the Law of Sacrifice with their fellows (the other members of their priesthood group); first with the group leader, then with every brother or sister present in turn. At this point, they are now a fully fledged Deacon.

All duties performed in the office of Deacon should be done wearing the Garments of the Priesthood, the Gartel, and apron. They should give the token of the Law of Sacrifice to one another before every meeting, with its name. When praying as a quorum, they should use the sign of the Law of Sacrifice; when praying in a circle, they would place the elbows of their right arms on the left shoulder or arm of the brother to their left, resting the left hand at their sides.

If one enters the Order of the Priesthood and goes beyond their seven days of being ordained before receiving their endowment, one should not be re-ordained before becoming endowed. They should be welcome in the meetings of their quorum. After the first three consecutive Sundays however, they should not be permitted to do their duties as a Deacon until after they have been endowed, and they may not move to a new office in the Priesthood until they have received their First Endowment.

Endowment Part 2: The Law of the Gospel

“Even so hath the Lord ordained that they which preach the gospel should live of the gospel.” –1 Corinthians 9:14

After introducing the Endowment, the individual receiving their Second Endowment first gives the orator the token and sign of the Law of Sacrifice at the altar. They are then presented, at the altar, with the robe and miznefet, a cap that does not cover the face or ears; and are instructed how to wear them as an officer of the Levitical Priesthood. The shoes, apron, and Gartel are removed; the robe goes on over the left shoulder, over the garments, the cap on the head. If using a cap provided by the Church of Jesus Christ of Latter-day Saints, the string that hangs from the left side of the cap should be loosely tied to shoulder of the robe. The apron and sash are put back on over the robes, and the shoes are returned to the feet.

The orator stands on the other side of the altar, facing the individual. The following Scripture should be read:

“Thus saith the Lord, ‘Verily, verily, I say unto you, this is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do, that shall ye also do; for that which ye have seen me do even that shall ye do; therefore, if ye do these things blessed are ye, for ye shall be lifted up at the last day.’” 3 Nephi 12:34-35 RAV, 27:21-22 OPV

The orator then reads the following:

“I shall now give unto you the Law of the Gospel, as contained in the Holy Scriptures; to give unto you, also, a charge to avoid all light mindedness, loud laughter, evil speaking of your brothers and of the Lord’s anointed, the taking of the name of God in vain, and every other unholy and impure practice.”

“I desire to impress upon your mind the sacred character of the token of the Law of Sacrifice, and its sign; and to remind you of your baptismal covenants to observe and keep the Law of the Gospel and this charge, as it has been explained.”

The orator then gives the token and sign of the Law of the Gospel across the altar.

Token of the Law of the Gospel

The token of the Law of the Gospel is given by clasping the right hands and placing the joint of the thumb between the first and second knuckles of each other’s hands. The name of this token is the first given name of the person receiving it.

Sign of the Law of the Gospel

This sign is made by bringing the right hand in front, with the hand, palm up, in cupping shape, the right arm forming a square; the left arm is raised to the square, the palm of the hand to the front, the fingers close together, and the thumb extended.

At the Altar

The individual then gives the orator of the Endowment the token and the sign of the Law of the Gospel at the altar. If it is acceptable, the second endowment is concluded. If desired and so moved by the Spirit, those present may be led in the Hosanna Shout.

Once completed, the individual should share the tokens of the Laws of Sacrifice and the Law of the Gospel with their fellows; first with their group leader, then with every brother or sister present in turn. At this point, they are now a fully fledged Priest or Priestess. All duties performed in the office of Priest or Priestess should be done wearing the Garments and Robes of the Priesthood, as instructed. When praying as a quorum, they should use the sign of the Law of the Gospel; when praying in a circle, they

would place the elbows of their left arms on the right shoulder of the brother or sister to their right, with their right hand in front, with the hand, palm up, in cupping shape.

If they are meeting with Deacons or Teachers, they should greet one another with the token of the Law of Sacrifice and pray using the sign of the Law of Sacrifice, as these would in their own quorum.

Endowment Part 3: The Sign of the Nail

“And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house.” – Isaiah 22:23

After introducing the Endowment, the individual receiving this Endowment first gives the orator the token and sign of the Law of Sacrifice and the Law of the Gospel at the altar. They are then, at the altar, instructed how to wear the robes as an officer of the High Priesthood. The shoes, apron, sash, robe and miznefet/cap are removed. The robe now goes on the right shoulder over the garments. They are given a miter, a loose hat, wrapped, tied, or bound to the head, not covering the face nor the ears. The miter is placed upon the head. If using a cap as provided by the Church of Jesus Christ of Latter-day Saints, the bow should be on the left side, and the cord tied loosely to the right shoulder of the robe. The apron and sash are put back on over the robes, and the shoes are returned to the feet.

The following scripture should be read:

“And they took Jesus and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.” –John 19: 16-19

The orator then reads the following:

“I shall now give unto you the Sign of the Nail, in preparation to receive the Law of Consecration; to give unto you also a charge to avoid all unholy and impure thoughts and practices. I am required to remind you of your baptismal covenants to observe and keep the law of the gospel and this charge, as it has been explained.”

“I desire to impress upon your mind the sacred character of the token of the Sign of the Nail, and its sign; and to remind you of your baptismal covenants to observe and keep your covenants and this charge, as it has been explained.”

The orator then gives the token and sign of the Sign of the Nail across the altar.

Token of the Sign of the Nail

The token of the Sign of the Nail is received by bringing the right hand vertical, the fingers close together with the thumb extended; the person giving the token placing the tip of the forefinger of the right hand in the center of the palm, and the thumb opposite on the back of the hand of the one receiving it. This token represents the nails in Jesus' palm when he was crucified for us. The name of this token is “the Son,” as in Jesus Christ; the Son of God, or Son of Man.

Sign of the Son

The sign of the Son (as in, Jesus Christ; the Son of God, or Son of Man) is made by bringing the left hand in front, with the hand in cupping shape, the left arm forming a square. This is in reverence to the bitter cup from which Jesus drank (*3 Nephi 5:12 RAV, 11:11 OPV*). The right hand is then brought forward, with the palm facing down, the fingers close together, the thumb extended, placed over the left hip. This is in reverence of the wound in his side, which was pierced by a spear, that his bones not be broken (*John 19:33-34*).

At the Altar

The individual then gives the orator of the Endowment the token Sign of the Nail and the sign of the Son. If it is acceptable, the third endowment is concluded. If desired and so moved by the Spirit, those present may be led in the Hosanna Shout.

Once completed, the Elder should share the token of the Sign of the Nail with their fellows, first with their group leader, then with every brother or sister present in turn. In doing this, they each should both give and receive the token. The first person to indicate the token should be the first to receive it.

At this point, they are now a fully fledged Elder in the High Priesthood.

In meetings, they should join with their brothers or sisters, giving the token at the beginning of meetings. In closing prayers or priesthood meetings they should use the Third Order of Prayer, when used, to prepare them for the True Order of Prayer.

Endowment Part 4: The Law of Consecration

“And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house.” – Isaiah 22:23

After introducing the Endowment, the individual receiving their final Endowment first gives the orator the token and sign of the Law of Sacrifice, the Law of the Gospel, and the Sign of the Nail at the altar. They should already have been instructed and be dressed properly in the Robes of the Priesthood. The following scripture is to be read:

“And it came to pass that Adam and his wife, Eve, did leave the Garden and the presence of the Lord; and they were faithful unto the commands I gave them in the Garden. For behold, I did teach them to keep sacred that which they had learned in the Garden before being cast out; and we commanded them that they should not sell them at any price nor give them unto those that know not the Lord. And this they did; and they called unto me oft saying: Pe le-El, asking God to hear the words of their mouths.” -Book of Remembrance 16:2-5

The orator, standing on the other side of the altar, facing the High Priest or High Priestess, reads the following:

“I shall now give unto you the Law of Consecration as contained in the book of the Doctrines of the Saints (*or the Doctrine and Covenants*), in connection with the Law of Sacrifice and the Law of the Gospel which you have already received and remind you of your baptismal covenant; that you are Christ's.

“At that time, you consecrated yourself; your time, talents, and everything with which the Lord has blessed you, or with which he may bless you, to the service of and discipleship to Jesus Christ. And, as a (*High Priest or High Priestess*) in Zion, you have further dedicated your services to the building up of the kingdom of God on the earth, and for the establishment of Zion. The Law of Consecration is represented in the token of the Sure Sign of the Nail.

“This token has reference to the crucifixion of our Lord and Savior, Jesus Christ. When he was placed upon the cross, those that crucified him drove nails through the palms of his hands; then, that the weight of his body would not cause the nails to tear through the flesh of the hands, they drove nails through his wrists. Hence in the palm is the Sign of the Nail, and in the wrist is the Sure Sign of the Nail, or the Nail in the Sure Place.”

The orator then gives the token the Sure Sign of the Nail and the sign of the Law of Consecration from across the altar.

Token of the Sure Sign of the Nail

This token is given by clasping the right hands, interlocking the little fingers, and placing the tip of the forefinger upon the center of the wrist, keeping the thumbs parallel with the fingers. The name of this token is “Health in the navel, marrow in the bones, strength in the loins and in the sinews, power in the Priesthood be upon me, and upon my posterity through all generations of time, and throughout all eternity.”

Sign of the Law of Consecration

The sign of the Law of Consecration is made by raising both hands high above the head, and while lowering the hands three times repeating aloud the words: “Pe le-El; Pe le-El; Pe le-El” each time, with the motion of the hands. The hands should be lowered in three movements, as each word is spoken. “Pe:” hands above head, “le:” the arms are dropped to the square, “El:” the hands lowered to the height of one's chest.

At the Altar

The individual then gives the orator of the Endowment the token of the Sure Sign of the Nail and the sign of the Law of Consecration. If acceptable, the Fourth Endowment is concluded. If desired and so moved by the Spirit, those present may be led in the Hosanna Shout.

Once completed, the High Priest or High Priestess should share the token of the Sure Sign of the Nail with their fellows, first with group leader, then with every brother or sister present in turn. At this point, they are now a fully fledged, fully endowed member of the High Priesthood.

At the beginning of group meetings, all fully endowed ministers should share the appropriate tokens with those not fully endowed, at their level of Endowment, and the Sure Sign of the Nail with those that have received their full Endowment. Before the closing prayer, at the end of the meeting, the sign of the Law of Consecration should be given and the name of the token of the Sure Sign of the Nail should be given in unison, after joining those that have only partially been endowed give the sign Sign of the Nail with the name of its token. The closing prayer should use either the Third Order of Prayer or the True Order of Prayer, as moved by the Spirit.

The Orders of Prayer

“Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.” –Isaiah 56:7

There are three Orders of Prayer, and the True Order of Prayer. Each is to be used by those that have been taught to the level of their Endowment, that they may use the signs and tokens they have been given.

First Order of Prayer

The First Order of Prayer requires one to be Endowed with the the Law of Sacrifice. To perform this prayer, those joining will make a circle around the altar. Those praying in the circle would place the elbows of their right arms on the left shoulder or arm of the brother or sister to their left, resting the left hand at their sides.

If someone wishes to enter the circle after it is formed, the orator should, using their right hand, clasp their ring and pinky fingers in with his thumb, while extending their first two finger, like a knife, and “cut” a space for the late comer to enter. Alternatively, they may use their Athame if it is available on the altar.

The individual saying the prayer would kneel in the middle, at the altar, facing East. They first give the sign of the Law of Consecration, then give their prayer, as moved by the Holy Spirit. Those in the circle may repeat the words spoken during the prayer. This should be determined prior to forming the circle. Deacons and Teachers should end meetings with this Order of Prayer.

When blessing one in the First Order of Prayer, all in the circle will use the first sign of the Law of Sacrifice by placing their right hand in the square, with their right elbow on the left arm or shoulder of the person to their left. If someone wished to enter the circle after it is formed, the orator should, using their right hand, clasp is ring and pinky fingers in with the thumb, while extending their first two finger, like a knife, and “cut” a space for the late comer to enter. Alternatively, they may use their Athame if it is available on the altar.

The person in the middle will lay both hands gently on the head and give the blessing, after first giving the sign of the Law of Sacrifice. Those in the circle will not need to repeat the words spoken during the blessing.

If all those in the circle are not fully Endowed when a blessing is given, the First order of Prayer should be used.

Second Order of Prayer

The Second Order of Prayer requires one to be Endowed with the Law of the Gospel. To perform this prayer, those joining will make a circle around the altar. Those praying in the circle should use the sign of the Law of the Gospel. Those in the circle would place the elbows of their left arms on the right shoulder or arm of the brother or sister to their right with their right hand in front, with the hand, palm up, in cupping shape. If someone wishes to enter the circle after it is formed, the orator should, using their right hand, clasp is ring and pinky fingers in with their thumb, while extending their first two finger, like a knife, and “cut” a space for the late comer to enter. Alternatively, they may use their Athame if it is available on the altar.

The individual saying the prayer would kneel in the middle, at the altar, facing East. They first give the sign of the Law of Consecration, then the sign of the Law of the Gospel; then they would give their prayer, as moved by the Holy Spirit. Those in the circle will not need to repeat the words spoken during the prayer. Priests and Priestesses should end meetings with this Order of Prayer.

Third Order of Prayer

The Third Order of Prayer requires one to be Endowed with their third Endowment. To perform

this prayer, those joining will make a circle around the altar. Those praying in the circle should use the sign of the Sign of the Nail. Those in the circle would bring their left hands to the front, with their hands in cupping shape, the left arm forming a square. The right hands are brought forward, with the palms facing down, the fingers close together, the thumbs extended; placed over the left hip.

If someone wishes to enter the circle after it is formed, the orator should, using their right hand, clasp the ring and pinky fingers in with his thumb, while extending their first two fingers, like a knife, and “cut” a space for the late comer to enter. Alternatively, they may use their Athame if it is available on the altar.

The individual saying the prayer would kneel in the middle, at the altar, facing East. They first give the sign of the Law of Consecration, then the sign of the Law of the Gospel, then the sign of the Sign of the Nail; then they would give their prayer, as moved by the Holy Spirit. Those in the circle will not need to repeat the words spoken during the prayer. Elders should end meetings with this third Order of Prayer.

True Order of Prayer

Only fully endowed members are invited to join in the True Order of Prayer. To perform this prayer, those joining will make a circle around the altar. The invitation should remind all that only the best of feelings should exist in the circle. Anyone with unkind feelings toward another member of this circle should be invited to withdraw so that the Spirit of the Lord may be unrestrained. Members of the circle may be invited as moved by the Spirit or prepared to come up in advance.

Where those that join the circle stand is not relevant, other than the orator facing east at the altar, though couples should be encouraged to stand next to one another. If someone wishes to enter the circle after it is formed, the orator should, using their right hand, clasp the ring and pinky fingers in with his thumb, while extending their first two fingers, like a knife, and “cut” a space for the late comer to enter. Alternatively, they may use their Athame if it is available on the altar.

The orator then states the following:

“In the circle we make the signs of all the tokens of the holy priesthood.”

The orator then leads them in all of the signs of the Priesthood, the only words to be spoken are “Pe le-El” thrice, as performing the second sign of the High Priesthood.

The orator then instructs each person to raise their left arm to the square, and rest it on the shoulder or arm of the person to the left. Their right hands joined with the patriarchal grip. The officiator will then make the sign of the Law of the Gospel, and, while holding their arms in that position, offer a prayer, as moved by the Holy Spirit.

As the officiator says each phrase of the prayer, the members of the circle repeat it in unison. If prayer requests were given beforehand, they would be put in a box or bag and placed on the altar, on the Pinnacle (the offering plate) before the prayer began. These should be mentioned in the prayer, if present.

When using the true order of prayer to give a blessing, the altar is replaced by the individual, and the orator, facing east, replaces the sign of the Law of the Gospel with the laying on of hands, using the sign of the Law of Sacrifice. This may be done in blessings, prayer offerings, ordinations, or other times; as moved by the Spirit. This is not required every time, and the simple laying on of hands is also sufficient. The important thing is to follow the guidance of the Holy Spirit.

Ordinances

“The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.” –Luke 17:20-21

Ordinances are sacred acts, performed by the authority of the priesthood, that bring us closer to Christ and may, in other ways, bless our lives. Saving ordinances are used in making covenants with God. Other ordinances, such as healing the sick, bless our lives.

The following is a guide for ministry in the Priesthood to follow as they perform their duties to our Lord and Savior, Jesus Christ.

Sacraments, Ordinances, and Worthiness

The performance of a saving ordinance requires not just the proper keys, but also authorization from ministers (priesthood leaders) with the keys to oversee these ordinances. Brothers and sisters who perform ordinances and blessings should prepare themselves by living worthy of their call, staying true to their Endowments, keeping their Garments clean, and by following the Holy Spirit to the best of their ability, per their level of Christ’s Grace.

If the persons wishing or invited to perform an ordinance are unknown, they may present their membership card, signed by their local leadership. If there are doubts, the card should be verified discretely before the ordinance is performed.

If there is still doubt, the local Bishopric may pull them aside and ask them the standard questions, privately.

Ordinance and blessings should be performed in a dignified manner, that is pleasing unto the Lord. The following are general guidelines true of all ordinances.

- They must be performed in the name of Jesus Christ.
- They should follow any and all necessary procedures
- Those performing the ordinances should hold the required level of priesthood authority as moved by the Holy Spirit
- Whenever possible, witnesses should be present, particularly with saving ordinances, to insure these were performed correctly
- When possible/applicable, the Garments of the Holy Priesthood should be worn, and if necessary the Robes of the Priesthood should be properly worn as well

Participation

Any moved by the Holy Spirit may stand in to witness or assist.

Naming and Blessing Children (High Priesthood)

“Every member of this Church of Christ having children are to bring them unto the Elders before the Church, who are to lay their hands on them in the name of the Lord & bless them in the name of Christ.” –Doctrines of the Saints 2:61

The naming and blessing of children is more of a prayer. Endowed participants should wear the Garments of the Holy Priesthood. The individual performing the blessing may wear the Robes of the Priesthood, if they feel moved to do so. These are not required.

If there are only two performing the blessing, they should both gently place their hands on the child’s head. If more than two are participating a prayer circle should be used. The prayer circle is made as the one giving the blessing lays both hands gently on the child’s head. Those asked to join should gently place their right hand on the child’s head and their left on the shoulder or upper arm of the individual to their individual to their left, if three or more. If those leading the ordinance feel moved by the Spirit to use an Order of Prayer, they should use the Order that aligns best with those in the group. However, as anyone may participate in the circle, ordained to the ministry or not, an Order of Prayer should not be used if it will exclude those not Endowed from participating.

The Naming and Blessing

One should address God, state the authority of the naming and blessing, give the full name of the child, offer a blessing as moved by the Holy Spirit, and close in the name of Jesus Christ. While it is recommended that the father or mother bless and name the child, this is not a requirement.

Example blessing:

“Heavenly Father (or God, or Elohim); by the authority of the Holy Priesthood I give this child a name: (full name of the child).”

(Give blessing as moved by the Holy Spirit)

“We ask these things (or offer these blessings, or these things we prophecy) in the name of Jesus Christ: So mote it be; Amen.”

Those in the circle would then seal the blessing by stating, “Amen.”

The Sacrament of Baptism (Levitical Priesthood: Priest/Priestess)

*“And you must preach unto the world, saying: ‘You must repent and be baptized in the name of Jesus Christ,’” –
Doctrines of the Saints 12:59*

Those ordained to the office of Priest or Priestess in the Levitical or to the High Priesthood may baptize. They should be dressed in their Garments and Robes of the Priesthood, as instructed in the Law of the Gospel. They should raise their right hands to the square, in the sign of the Law of Sacrifice. They should then follow the instruction on how to baptize as given by Jesus Christ in the Book of Mormon:

“Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them—Behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying:

“Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

“And then shall ye immerse them in the water, and come forth again out of the water.

“And after this manner shall ye baptize in my name; for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one.” –3 Nephi 5:24-27/11:23-27

Anyone may stand as witnesses to the baptisms, signing the forms of the Fellowship’s records, however a member or ordained Ministry is preferred. They must witness that the words were spoken correctly, and that the individual was fully submerged into the waters. While two are recommended, only one is required.

(See also Doctrine of the Saints 2:62-65.)

Confirmation (High Priesthood)

“But thou shalt declare repentance and faith on the Savior and remissions of sins by baptism and by fire, yea even the Holy Ghost.” –Avahr 35:42

To confirm the Gift of the Holy Ghost upon new members, one should hold the High Priesthood. They should be dressed in their Garments and in the Robes of the Priesthood, as instructed in preparation to receive the Law of Consecration. The Savior taught the Lehits the proper way to give the Gift of the Holy Ghost:

“And he called them by name, saying: Ye shall call on the Father in my name, in mighty prayer; and after ye have done this ye shall have power that to him upon whom ye shall lay your hands, ye shall give the Holy Ghost; and in my name shall ye give it, for thus do mine apostles.” –Moroni 2:2

Laying their hands gently on the new member’s head, the Elder, High Priest or High Priestess should state the individual’s full name, their authority, confirm them a member of the Fellowship, tell them to receive the Holy Ghost, bless them as moved by the Spirit, and close in the name of Jesus Christ. Other High Priesthood holders may also stand in the circle and act as witnesses, signing the records for the Fellowship.

Example confirmation:

“(State the person’s full legal name); by the authority of Jesus Christ and the Holy Priesthood I confirm you a member of the Church of Jesus Christ in Christian Fellowship (or simply “the Church of Jesus Christ”), and say unto you: Receive the Holy Ghost!”

(Bless them as moved by the Holy Spirit.)

“These things I leave with you (or say, or prophecy) in the name of Jesus Christ; So mote it be, Amen.”

Those in the circle would then seal the blessing by stating, “Amen.”

The confirmation circle, if more than three persons stand in, should use the Order of Prayer, or the True Order of Prayer; based on the level of Endowment those in the circle have reached. All in the circle should be ordained ministers in the High Priesthood.

It should also be noted that the gift of the Holy Ghost comes from God, and confirmation does not guarantee that one will gain direct access to the Holy Spirit in that exact moment. Some may have already encountered their personal Pentecost, others may receive their in the future, as they deepen their personal relationship with God (*see 3 Nephi 4:50 RAV, 9:20 OPV*).

The Sacrament of Communion

(Levitical Priesthood: Priest/Priestess)

“And it is expedient that the Church meet together oft to partake bread and wine in remembrance of the Lord Jesus; and the Elder or Priest shall minister it.”

–Doctrine of the Saints 2:66

Priests and Priestesses of the Levitical or ministers in the High Priesthood may bless the Sacrament of Communion. They should be dressed in their Garments and the Robes of the Priesthood, as instructed in the Law of the Gospel. They should raise their right hands to the square, in the sign of the Law of Sacrifice, and their left arms should be down, bent to the square with their palms cupped down, over the sacrament.

The following instructions from the Book of Mormon should be followed, with the prayers read or recite verbatim.

Bread

“O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it; that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen.”

–Moroni 4

Wine/Water

“O God, the Eternal Father, we ask thee, in the name of thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.”

–Moroni 5

Any officer of the Priesthood may prepare and/or pass the Communion to the congregation, under the direction of the local Pastor or Bishopric. They should wear their Garments and Aprons, as instructed in the Law of Sacrifice. Generally, the Priests and Priestesses are assigned to oversee the communion and would request help a week prior. It is up to the local congregations to work out the specifics.

Preparing or passing the Sacrament of Communion does not require any office of Priesthood, thus a lay member may do it. However, if there are Priesthood holders available, they should prepare and pass to fulfill their duties as ministers of Christ.

Consecrating Oil, or Other Items (High Priesthood)

“Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.” –James 5:13-15

The High Priesthood may use oil to anoint one for the healing of the sick and afflicted, and they may consecrate oils, herbs, and stones for other uses; such as for incense, healing, meditation, washing, and more; as the Spirit directs.

Those consecrating items for such purposes should be ordained to the High Priesthood, and it is the duty of the Elders, High Priests and High Priestesses to train the Priests and Priestesses in their use.

It is recommended, but not mandatory, that the Garments of the Holy Priesthood be worn when consecrating oil or other items. The Robes of the Priesthood may also be worn, as instructed in preparation for the Law of Sacrifice, if so moved by the Holy Spirit.

All items should be consecrated before they are used. It is best for two members of the High Priesthood to consecrate them; but one is sufficient, and Priests may stand in to assist. While olive oil is traditionally for the sick in many branches of Mormonism, other oils, herbs and even stones may be used for these and other purposes in the name of the Lord, Jesus. These practices were used in ancient times and the Fellowship today carries on these sacred traditions.

Consecration

To consecrate an item, an Elder, High Priest or High Priestess takes an open container of the oil or herbs; or if it is a stone, or if it is an item of clothing, they will simply set it down on their home altar. They should face eastwards and laying hands over the container with those joining in, address God as in prayer. They should consecrate the item(s), setting it (them) apart for the use they have been directed to use if for by the Holy Spirit. They then close in the name of Jesus Christ.

Example prayer:

“Heavenly Father (or God, or Elohim); by the authority of the Holy Priesthood, I consecrate this oil (or these herbs, or this/these stones, etc.), setting it (them) apart for (purpose, i.e. anointing the sick and afflicted, etc.), which I do in the holy name of your Son, even Jesus Christ; So mote it be; Amen.”

Those assisting would then seal the consecration by stating, “Amen.”

Administering to the Sick

(High Priesthood)

“And these signs shall follow them that believe—in my name shall ... lay hands on the sick and they shall recover; and whosoever shall believe in my name, doubting nothing, unto him will I confirm all my words, even unto the ends of the earth.” –Mormon 4:87-88 RAV, 9:24-25 OPV

A minister ordained to the High Priesthood may anoint with oil and/or the seal the anointing. They may also stand in the circle of such a blessing, along with friends or relatives invited to stand in the circle, as moved by the Spirit. And, they may pray over anyone to heal the sick or to give comfort at any time. They may also use oil, herbs or stones consecrated for healing as moved by the Holy Spirit.

To bless the sick using consecrated oil, the blessing would be in two parts; one to anoint and one to seal the anointing and bless the individual. It is recommended that at least two High Priesthood holders participate, though one is sufficient if there are not any others available. It is also recommended that those participating wear their garments when feasible, but this is also not mandatory. An order of prayer may be used but is not required, unless so moved by the Spirit.

Anointing

Oil should be placed on the head of the individual receiving the blessing. The one anointing should place their hands gently on the individual’s head alone. They should state the person’s full given name and state that they are anointing them with oil that has been consecrated for the purpose of anointing and blessing the sick and afflicted. They should then close in the name of Jesus Christ.

Example anointing:

“(Individual’s full name), by the power of the Holy Priesthood, I anoint your head with this oil that have been consecrated for the purpose of anointing and blessing the sick and afflicted; and this I do in the name of Jesus Christ; Amen. (or in the name of Jesus Christ, so mote it be; Amen.)”

Sealing the Anointing

At this point, the second priesthood holder will gently place their hands on the individual’s head with those asked to participate and, calling the person by their full name, state that they are sealing the anointing and bless them as moved by the Spirit. After blessing them, they would close in the name of Jesus Christ. This should be done immediately after the anointing.

Example sealing:

“(Individual’s full name), by the power of the Holy Priesthood, I seal the anointing that was just administered unto you and give you the following blessing:

(Bless the individual, as moved by the Holy Spirit.)

“This blessing I leave with you (or, these things I pray, or say or prophecy) in the name of Jesus Christ, so mote it be; Amen.”

Those in the circle should then seal the blessing by stating, “Amen.”

Note: A healing blessing is given when a disciple or minister is not moved by the Holy Ghost to use the Spiritual Gift of Healing. Anyone may use the Gifts of the Spirit as moved by the Spirit and should follow the instructions given them by God directly on what to do and how to do it.

Father's or Mother's Blessing and Other Blessings of Counsel or Comfort *(Anyone)*

“Cry unto him when ye are in your fields, yea, over all your flocks; cry unto him in your houses, yea, over all your household, both morning, midday, and evening; yea, cry unto him against the power of your enemies; yea, cry unto him against the devil, who is an enemy to all righteousness. Cry unto him over the crops of your fields, that ye may prosper in them; cry over the flocks of your fields, that they may increase... let your hearts be full, drawn out in prayer unto him continually for your welfare and also for the welfare of those who are around you.” – Alma 16:219b-220, 222 RAV; 34:20-24, 27 OPV

If one requires a blessing, anyone moved by the Holy Spirit may bless them by calling the individual by their full name, state authority, speak as the Spirit directs, and close in the name of Jesus Christ.

While it is better for two or more to perform a blessing, if only one individual is present, they may bless the individual alone. If ordained to the ministry, and so moved by the Spirit, they may wear the Garments of the Holy Priesthood, but this is not a requirement. The Robes of the Priesthood are not needed, nor is an Order of Prayer required, unless this is a group praying over someone. It is however recommended that those performing the blessing, if Endowed, wear their garments, as they are doing the work of the Lord through their ministry in Christ's name.

Example blessing:

“(Person's full, given name); in the name of the Lord Jesus Christ, I bless you...”

(Speak as moved by the Holy Spirit.)

“These things I leave with you, in the name of Jesus Christ, so mote it be; Amen (or just Amen if the individual giving the blessing is not an ordained minister).”

Those assisting and witnessing would then seal the blessing by stating, “Amen.”

A father's or mother's blessing is given the same way and may be given at times of change or importance in their child's lives. These are given to help guide their loved ones, and to bless them. They are not recorded by the Fellowship but may be recorded in journals for personal family records.

Note: A healing blessing is given when a disciple or minister is not moved by the Holy Ghost to use the Gift of the Spirit of Healing. Anyone may use the Gifts of the Spirit as moved by the Spirit, and should follow the instructions given them by God directly on what to do and how to do it.

Patriarchal and Matriarchal Blessings (High Priesthood: Patriarch/Matriarch)

“The Patriarch [and Matriarch] is an Evangelical minister. The duties of this office are to... to give counsel and advice to individuals who may seek for such; to lay on hands for the conferment of spiritual blessing, and if so led, to point out the lineage of the one who is blessed.” –Community of Christ Doctrine and Covenants 125:3

There are two types of patriarchal blessings. The first is a father’s or mother’s blessing (see *Father’s and Blessings above*). These are given by fathers to their children for comfort, revelation from the Lord, or other reasons, as moved by the Holy Spirit but do not hold the sealing power unless the parent holds the keys to the High Priesthood. In the Fellowship, one may also receive a Patriarchal or Matriarchal Blessing (also known as an Evangelical Blessing) from the local Patriarch or Matriarch.

The Patriarch and Matriarch are High Priests and High Priestesses respectively given keys to lead the Council of Evangelists. A Patriarchal or Matriarchal Blessing would be recorded for the records of the Fellowship and should be seen as scripture from the Lord to the individual.

A Patriarchal or Matriarchal blessing is revelation from the Lord. It should not be taken lightly. One should be at least 11 years of age before requesting an Evangelist Blessing, but parents may request blessing from them for their children for general guidance. Once of age, both males and females may request such blessings.

One should prepare spiritually before receiving the blessing. Prayer, scripture reading, and a fast closely following the Word of Wisdom are recommended. One may also wish to fast from food and water for 12 to 24 hours before hand, though this is not required.

If one is ordained and endowed, they should wear their garments when receiving their Patriarchal Blessing. The Patriarch or Matriarch would wear their Garments and be dressed in the Robes of the Priesthood, as instructed in preparation for receiving the Law of Consecration.

Because this blessing is pure revelation, there is no guideline for the blessing. A Patriarch or Matriarch should open with the individual’s full name, state his authority as the Patriarch, give the blessing as moved by the Holy Spirit, and close in the name of Jesus Christ. They would stand alone, no Order of Prayer or any type of circle is required.

Consecrating a Tallit, Garments, Robes, or Other Items

(Levitical or High Priesthood)

“And the Lord spake unto Moses, saying: Speak unto the children of Israel, and bid them that they make them a tassel on the hems of their garments throughout their generations... that ye may remember, and do all my commandments, and be holy unto your God.” -Numbers 15:37-38, 40

The High Priesthood may anoint a cloth, or a tallit for the healing of the sick and afflicted, or blessing, or even ordaining someone over a long distance (*see Appendix 5*). Both the Levitical and the High Priesthood may consecrate their personal tallit, garments, and priesthood robes, or do so for someone else.

Those consecrating items for such purposes should be ordained to the proper Priesthood, and it is the duty of the Elders, High Priests and High Priestesses to train the Priests and Priestesses in their use.

It is recommended that the Garments and Robes of the Holy Priesthood be worn when consecrating such items. And, they should be consecrated before they are used.

It is best for two members of the High Priesthood to consecrate them; but one is sufficient, and Priests or Priestesses may stand in to assist.

Consecration

To consecrate an item, a member of the priesthood will set the item (or items) of clothing down on their home altar. They should face eastwards and laying hands over them with those joining in, address God as in prayer. They should consecrate the item(s), setting it (them) apart for the use they have been directed to use if for by the Holy Spirit. They then close in the name of Jesus Christ.

Example prayer:

“Heavenly Father (*or God, or Elohim*); by the authority of the Holy Priesthood, I consecrate this tallit (*or these garments, robes, etc.*), setting it (them) apart for (*purpose, i.e. blessing others, to act as my hands, etc.*), which I do in the holy name of your Son, even Jesus Christ; So mote it be; Amen.”

Those assisting would then seal the consecration by stating, “Amen.”

Dedicating Homes (Levitical or High Priesthood)

“For behold, he hath blessed mine house; he hath blessed me, and my women, and my children, and my father, and my kinsfolks; yea, even all my kindred hath he blessed, and the blessing of the Lord hath rested upon us according to the words which he spake.” –Alma 8:16-17 RAV, 10:11 OPV

In the Fellowship, there are two types of home dedications. The first is a prayer dedicating the entire home to the Lord. The second would dedicate a portion of the home as a temple for the worship of Jesus Christ (See *“Temple Dedication”*).

Home Dedication

The first type of home dedication is more of a prayer. This prayer should be offered by one ordained as a Priest or Priestess, or to the High Priesthood. The prayer should invite the Holy Spirit into the home and be a place where the family may grow spiritually and find safety and shelter. If desired, a mezuzah should be added at this time.

Example prayer:

“Elohim; we pray to thee in thanks for this home that thou hast blessed us with. We thank thee for the family thou hast build that shall dwell here. We pray thee that thou wilt bless this home, that all those that enter may find shelter from the storms of life, rest from the weariness of travel, and comfort and fellowship with loved ones. We invite your Holy Spirit to dwell here with us, that thou might preside over this home.”

(Speak as moved by the Holy Spirit.)

“These things I/we leave with you, in the name of Jesus Christ, so mote it be; Amen (or just Amen).”

After this the mezuzah may be added to the door and the following prayer read by one that is faithful:

“Blessed are You, O Lord our God, the King of the Universe, Who sanctified us with His mitzvot, and commanded us to affix a mezuzah. Amen.”

Temple Dedication

*(Levitical, Priest or Priestess,
or High Priesthood/Anyone)*

“Likewise greet the church that is in their house.” –Romans 16:5a

Anyone may dedicate an area of their home for use as a temple. However, to be a temple of the Lord for the Ministry one should be at least a Priest or Priestess or of the High Priesthood, wearing the garments and Robes of the Priesthood at their level of Endowment.

Temple Dedication

To dedicate a space or building for the Fellowship one would still be required to be an Elder, High Priest or High Priestess. They should wear the Garments and the Robes of the Priesthood at their level of Endowment. They should address Elohim and speak as moved by the Holy Spirit.

Example dedication:

“Thanks be to thy name, O Lord God of Israel, who keepest covenant and showest mercy unto thy servants who walk uprightly before thee, with all their hearts; thou who hast commanded thy servants to dedicate to thy name in this space. I (*or we*) ask thee, O Lord, to accept of this space, which thou didst command us to set aside for thee, to make holy in thy name.”

(Thank and bless as moved by the Spirit.)

“O hear, O hear, O hear us, O Lord! And answer these petitions, and accept the dedication of this space unto thee, Amen, and Amen (*or So mote it be; Amen and Amen*).”

After this, those in attendance may simply state, “Amen,” to seal the dedication, or they may be led in the Hosanna Shout; as moved by the Spirit.

Note: See Appendix 7 for an example of a temple dedicatory prayer.

Dedicating an Altar (Levitical Priesthood/Anyone)

“And it came to pass that he built an altar of stones, and made an offering unto the Lord, and gave thanks unto the Lord our God.” -1 Nephi 1:34 RAV, 2:7 OPV

As disciples and worshipers of Christ, the first temple in our lives is our bodies. To create a sacred space for home worship, meditation, and other spiritual needs, our second temple is our home temple. Ministers should have an altar in their homes. There they may bless and pass the Sacrament of Communion, receive and share Initiatories and Endowments, and gather with other saints around the altar in the various orders of prayer.

Disciples too may have altars in their home temples. Their altars may be used for prayer and meditation and used by ministers when they visit. Disciples should pray to seek guidance as to having an altar, personal revelation will guide and direct them. Overall, there's no reason to think one cannot have one in their home.

The Altar

An altar can be as simple as the top of a short bookcase, or an actual dedicated small table. One will kneel at the altar to bless the sacrament of communion and for other rituals, so it shouldn't be too high. One may use a plain white cotton cloth both to cover the altar and to cover the bread and water or wine until it is being blessed.

On the altar may sit one's Rod of Aaron (*Avahr 18:13*), Communion plate or Particle, Communion cup or Chalice, and Athame. Each represents East, West, North, and South receptively. Early Latter Day Saints had these tools, mirroring what they gleaned from both scriptures and revelations.

Setup

It is recommended one set their personal or family altar to the East. If so moved by the Spirit, place a picture of Jesus Christ in a manner that he would be looking at those facing the altar from the east. All Altars should either face North or East, whichever feels right. The Magi of the Bible followed the Star in the East (*Matthew 2: 2*). And, in the Old Testament, the “glory of the God of Israel” comes from the East (*Ezekiel 43: 2*).

The lost tribes of Israel went North, so one could also place their altar to the North as well, as the Freemasons do. Joseph Smith Sr. and Jr. and many other early Saints were Masons and would have felt comfortable doing this. Just pray for revelation, feel it out, and do as the Holy Spirit directs.

Dedication

To consecrate or dedicate the Altar put your hands just above the top of it and pray to the Lord, offering it as space to him, as we did the temple space. Then put the cloth down, stating you're doing so to create a Holy covering to keep clean the things of the Lord.

If one has already created their tools, they should first place the Rod of Aaron in the eastern spot to represent Air and God the Father, stating this is what they are doing. Then, place the Athame to the South to represent the Fire and the Holy Spirit, stating this is what they are doing. Next, placed the Chalice, with water in it, to the West to represent Water and Jesus Christ/YHVH, stating this is what they are doing. Finally place the Particle to the North to represent Earth and Heavenly Mother, stating this is what they are doing. If one does not have their tools, this formality may be skipped.

To finish, preform the sacrament of Communion at the altar. When this is concluded, place your hands again over the altar to feel if things were done correctly. If done properly, one will feel at peace.

One may prepare their tools before or after the altar has been prepared. When not in use, be sure to properly store them. They may be placed on the altar as a reminder of the sacred nature of one's home temple or placed somewhere else to keep them clean and safe. Some put a white cloth over them to keep dust and dirt off of them. These are personal choices that should be made prayerfully and practically.

Other tools may be placed on the altar as well, such as an incense burner, a vial of oil for blessing the sick, etc. It is recommended that open scriptures be laid on the altar when not in use.

Dedicating a Rod of Aaron

(Levitical Priesthood/Anyone)

“The rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.” -Numbers 17:8b

Within our home temples are altars. When we went over dedicating the altar, we mentioned tools one may place upon their altar:

- The Rod in the eastern spot to represent Air and God the Father
- The Panticle to the North to represent Earth and Heavenly Mother
- The Chalice, with water in it, to the West to represent Water and Jesus Christ/YHVHThe
- Athame to the South to represent Fire and the Holy Spirit

All tools should be made of natural substances; wood, stone, pure metals (as pure as possible). The Lord has commanded us that no iron should be placed upon our altars (*Deuteronomy 27:5*). Based on this, the Fellowship recommends avoiding plastic as well, as it too is a man-made substance.

Rod of Aaron

In a revelation to Oliver Cowdery, the Lord told him, through the seer stone, to use his sprout to translate. God was speaking of Oliver’s divining rod. This terminology was later changed to rod of nature, and then rod of Aaron (*Avahr 18:13-14*). However, Joseph and Oliver had not yet received the Aaronic Priesthood at the time of this revelation. One should not think they must be ordained to the ministry to use this tool. If God has given someone the gift, they should use that spiritual gift, and if they are ordained, they may use it in their ministry.

For one’s rod or wand, let the Lord guide by the Holy Spirit to find the right one. One will know when they’ve found the right piece of wood. Try to find one that’s fallen naturally from a tree, rather than forcibly breaking a branch. There should be no reason to cut from a live tree. Clean the stick, and one may leave it as is, or stain it, carve Christian symbols into it, etc. as the Spirit directs. A sculptor was once asked how he made his creations, he stated the rock told him what was trapped in the stone, he just let it out. This is a creative way of expressing the process. Likewise, let the wood “speak” when creating and using the rod, just remember it’s not really the wood, it’s the Spirit of God speaking through it (*Avahr 18*).

Dedication

Once the rod is ready, hold it in the right hand, the tip pressed against the palm of the left. The left hand should be cupped to accept the energy flowing from the rod. In prayerful meditation, one should then move their energy, combining it with the power of the Holy Spirit, letting it flow through the divining rod to charge it. Once the energy is flowing comfortably the ritual may begin.

Read the following from 23rd Psalm from the Old Testament:

“The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name’s sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me, surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.” -Psalms 23: 1-4, 6 KJV

After this, say a prayer dedicating the stick as a holy rod, as mentioned in the 4th verse, to God. Elohim (God the Father, Air, and God the Mother, Earth), Jesus Christ (Water), and the Holy Spirit (Fire) should all be invoked in the prayer. After this, continue to meditate with the rod, keep charging it, and

continue to meditate and charge it at least once a week.

If one wishes they may use a wing to represent air (this tool is what is meant in the scriptures when it says an angel has a certain number of wings). Take seven feathers, they must be found, they cannot be plucked. Tie them together at the tips and use the same method above to dedicate it, except calling the tool a wing rather than a rod. It is recommended that if this is done, a Rod of Aaron is used in place of the athame for fire.

Dedicating a Communion Plate or Particle (Levitical Priesthood)

“And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.” - Luke 24:30

To make a particle, a plate used to bless and pass the Sacrament of Communion, any plate may be used. Like the other tools, listen to the Holy Spirit to find the right plate. A silver Kiddush cup and saucer set is a good example of a premade communion plate and cup.

Dedication

To dedicate the particle, put it on the altar and placed both hands over it. Prayed over it, using the 61st Psalm:

“Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I. For thou hast been a shelter for me, and a strong tower from the enemy. I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah. For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name. Thou wilt prolong the king’s life: and his years as many generations. He shall abide before God for ever: O prepare mercy and truth, which may preserve him. So will I sing praise unto thy name for ever, that I may daily perform my vows.” -Psalm 61

Continue after reading this with a prayer from the heart dedicating it to God to represent the Earth. Elohim (God the Father, Air, and God the Mother, Earth), Jesus Christ (Water), and the Holy Spirit (Fire) should all be invoked in the prayer. after praying over the plate, place some bread on it and read a prayer for blessing the Sacramental bread.

“O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it; that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen.” -Avahr 31:22, Moroni 4:3 RAV & OPV

Eating the sacramental bread will serve as the conclusion of the dedication.

Dedicating a Communion Cup or Chalice (Levitical Priesthood)

“This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.” -1 Corinthians 11:25

For the chalice, a pewter cup is recommended, though glass, wood, or silver may also be used. Wash the chalice using some soap in warm running water. Please do not use still, stagnant water. While washing and rinsing the chalice one should channel their positive energy, letting it flow from them to the chalice.

Dedication

To dedicate the chalice, one should hold the chalice with their left hand, placing the right over it. In prayerful meditation, one should then move their energy, combining it with the power of the Holy Spirit, letting it flow through the chalice to charge it. Once the energy is flowing comfortably the ritual may begin. Read the following parts of the 23rd Psalm in the Old Testament:

“The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name’s sake. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.” -Psalms 23: 1-3, 5-6

After reading these verses, say a prayer dedicating the chalice as the cup that may runneth over, as mentioned in verse 5, to God. Elohim (God the Father, Air, and God the Mother, Earth), Jesus Christ (Water), and the Holy Spirit (Fire) should all be invoked in the prayer. After the prayer, place some water or wine in the cup and read a prayer for blessing the sacramental wine. Replace the word “wine” with “water” if water is used to replace the wine or juice.

“O God the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do in remembrance of the blood of thy Son, which was shed for them, that they may witness unto thee, O God the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.” -Avahr 31:24, Moroni 5:2 OPV, 5:3 RAV

Drinking the sacramental water or wine will serve as the conclusion of the dedication.

Dedicating an Athame (Levitical Priesthood)

“Behold I am God, give heed unto my Word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore, give heed unto my Word.” –Avahr 24:20-21

The athame is likely the least known tool. The Smith family is known to have at least one athame, the Mars Dagger. This was a silver dagger with the symbol of Mars that belonged to Hyrum Smith. Before Christ, the athame was used to sacrifice animals. It represents judgment, fire, and the Holy Spirit. It doesn't need to be a knife, wood may also be used.

Today, we no longer sacrifice animals. The athame is merely used symbolically. In Latter-day Saint temples a finger is used in place of an athame for cutting the prayer circle to add someone coming late, for example.

The athame may be gifted or purchased, it cannot be made of iron (*Deuteronomy 27:5*). Joseph Smith Jr. used a silver dagger with hermetic symbols carved into the blade. This is but one example of an athame.

The blade should be double-sided, and the handle should be made of natural materials. Like the divining rod, one will know when they've found the right knife.

Dedication

To dedicate one's athame, hold it in the right hand, the tip pressed against the palm of the left. The left hand should be cupped to accept the energy flowing from it. In prayerful meditation, one should then move their energy, combining it with the power of the Holy Spirit, letting it flow through the athame to charge it. Once the energy is flowing comfortably the ritual may begin.

To dedicate the athame, begin by reading the following:

“Let the high praises of God be in my mouth, and this two-edged blade in my hand; let this, my Athame be bathed in heaven, to represent the sword of the Spirit, which is the word of God: for the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” (based on Psalms 149:6, Isaiah 34:5, Ephesians 6:17, and Hebrews, 4:12 KJV, revised)

After reading this, say a prayer over the knife, dedicating the blade to the Lord and vowing never to use it to harm or to shed blood, but to represent the Fire of the Holy Spirit. Do this in a similar manner to the rod. Elohim (God the Father, Air, and God the Mother, Earth), Jesus Christ (Water), and the Holy Spirit (Fire) should all be invoked in the prayer. If blood ever touched the blade, it will have been desecrated and need to be discarded.

If one uses a wing in the place of the rod, it is recommended the rod be used in place of the athame. If this is the case, simply dedicate the rod in the same manner as the athame, replacing the term “athame” with holy rod.

Other Prayers and Rituals

“O hear the prayer of thy servant and give ear to the petition of thy creature.”
–2 Esdras 8:24

The following are other prayers and rituals used by the Order of the Priesthood.

Hosanna Shout

“And let these, thine anointed ones, be clothed with salvation, and thy saints shout aloud for joy. Amen, and Amen.” –Doctrine and Covenants 109:80 CJCLdS

The Hosanna Shout was first performed as a ritual during the dedication of the Kirtland Temple, in Ohio. This was also a part of the Kirtland endowment ceremony. The individual leading the shout should say:

“Blessed is the name of the Most High God! Glory to God in the highest!”

The congregation would then wave while handkerchiefs and declare:

“Hosanna,
“Hosanna,
“Hosanna to God and the Lamb,”

“Amen,
“Amen,
“And Amen.”

This may be done at the end of a foot washing service (pre-Initiatory), upon completion of one’s Initiatories, at the end of an Endowment session, after dedicating space in the home as a temple to the Lord, or dedicating a temple (Church of Jesus Christ in Christian Fellowship meeting house) to the Lord.

The Salute of the Priesthood

Before meetings, the priesthood president or teacher should arrive early, and kneel in prayer before the Lord. As members of the group enter, they should be greeted as taught in the Endowment. To do this, the teacher or a member of leadership should call all to order by standing and raising their hands to the square, towards the heavens. They should then salute their fellows with the following:

“Are you (a brother or a sister, or brethren or sisters)? (Wait for them to respond in the affirmative, then give them each the token of their level of Priesthood or Sisterhood and its name.)

(Then, give the sign of that level of their Endowment.)

“I salute you in the name of the Lord Jesus Christ, in token of the Everlasting Covenant, in which covenant I receive you to fellowship in a determination that is fixed, immoveable, and unchangeable; to your friend and (brother or sister), through the Grace of God, in the bonds of love, to walk in all the commandments of God, blameless, in thanksgiving, forever and ever.” –Revelation Book 1, pg. 166

All in the room should then give the sign of their level of Endowment and repeat back the second part, while giving the sign of their Endowment, or saying “Amen” in agreement to it, whichever is preferable to the group.

Those that are not worthy of this salute should not be feel obligated to repeat it. There should be no

harsh feelings towards those in the group. After this, the class should open with prayer.

Solemn Assembly

A Solemn Assembly is a sacred gathering for the Church of Jesus Christ in Christian Fellowship. They are held for the purpose of sustaining a new leadership of the church, to dedicate temples, and for other holy and sacred reasons. If the First Elder or Elect Lady of the Fellowship passes away without declaring a successor (or if that successor also passes away at the same time, as we saw with Hyrum and Joseph Smith), the Council of Elders are to pray and receive revelation as to their replacement, with the Second Elder joining the Council to represent the First Presidency. They do this in a Solemn Assembly as well. Likewise, High Councils will meet in Solemn Assembly to call a bishopric.

These may open with the washing of the feet (see below), and/or a prayer circle.

Washing of the Feet

“If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you.” –John 13:14-15

Foot washing may be performed at any time, though Initiatories require this Sacrament beforehand. One may use water or scented oils to wash their feet of another, as Jesus washed the feet of His disciples. There may be times when Synagogues or Congregations choose to hold special services for this Sacrament. Members may receive this Sacrament upon request.

Washing of the feet may be performed after partaking of the sacrament of communion. After which, one would take bowls of oil or water and a white cloth and wash the feet of their fellows. The Washing of the Feet should never be performed by members to leadership, as it is a sign of servitude in Christ.

Marriage for Time (Levitical Priesthood: Priest/Priestess)

“We believe that all marriages in this Church of Christ of Latter Day Saints should be solemnized in a public meeting, or feast, prepared for that purpose.”

–Doctrine of the Saints 16:2

The marriage of two person may be performed by a Priest or Priestess of the Levitical Priesthood or anyone of the High Priesthood (*DoS 16:3*). Local, State, and Federal laws must be followed.

The exact verbiage may be found in Doctrines of the Saints Section 16:8-10:

“You both mutually agree to be each other’s companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives?”

(Those desiring to be married should both confirm “yes.”)

“And when they have answered Yes, they shall pronounce them husband and wife (or husband and husband, or wife and wife) in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him:

May God add his blessings and keep you to fulfill your covenants from henceforth and forever. Amen.

Sealing a Marriage for Time & All Eternity (High Priesthood)

“Behold, if a man taketh unto himself a wife, so too doth a woman take the man as a husband unto her; yea and these are one flesh to grow together in my Grace.”

–Doctrine of the Saints 17d:4

The marriage of two or more persons may be performed by an Elder, High Priest or High Priestess. However, the Lord has advised us that only those holding the office of Pastor or Bishop, Patriarch or Patriarch, Seventy, or Apostle should perform such ordinances (*see DoS 17d:17*). Local, State, and Federal laws must be followed. It is recommended that those being sealed in marriage should be of legal age, 18 or older. There are no restrictions in the Church of Jesus Christ in Christian Fellowship on marriages based on race or sexual orientation. Those marrying should be joined based on love.

In this chapter we will go over the sealing of two persons, as this is legal nearly everywhere in the world. The following questions should be asked before a sealing may be performed:

To all those wishing to be sealed the following questions should be asked (*see DoS 17d:31-37*):

- Do you take upon yourself the name of Christ, being born again unto your redeemer?
- Do you desire to be sealed unto (person or persons) by the sealing power of the Holy Priesthood and in covenant to God?
- Will you strive to move forward as one in Christ that the Holy Spirit may be in you and with you that you might be seal for all time and eternity?
- Are you obedient to the laws of the land?
- Are you willing to rejoice and mourn with one with the others, and do nothing to cause that any harm come to one another?

If they answer yes to all of these, a sealing may be performed to unite these for time and all eternity. The following is an example of the sealing of two persons for time and all eternity:

The sealer stands at the head of the altar, to the south, facing north. Two witnesses should be seated or standing one at the right and one at the left of the one that holds the sealing keys to stand at the altar (*see DoS 17d:40*). The bride and groom, or groom and groom, or bride and bride, kneel at opposite sides of the altar, facing one another, clothed in the robes of the holy priesthood to the offices they have been ordained to. If they are not ministers, they should be dressed appropriately, as moved by the Spirit. These will take each other by the right hand in the grip of the lowest endowment they together have reached. If one or neither are endowed, they may hold hands as moved by the Spirit.

The following is then stated by the one performing the sealing at the altar:

“Brother/Sister (State the person’s full legal name), do you take Brother/Sister (State the person’s full legal name), giving of yourself to him/her, and receiving him/her unto yourself, to be your lawfully wedded husband/wife, for time and all eternity, with this covenant and promise: that you will strive be one, and together observe and keep all the Laws, Rites, and Ordinances pertaining to this holy order of matrimony in the New and Everlasting Covenant; and this you do in the presence of God, angels, and these witnesses of your own free will and choice?”

The Brother or Sister should then answer in the affirmative, if they desire to be sealed. The individual performing the sealing then continues:

“Sister/Brother (State the person’s full legal name), do you take Sister/Brother (State the person’s full legal name) giving of yourself to her/him, and receiving her/him unto yourself, to be your lawfully wedded wife/husband, for time and all eternity, with this covenant and promise: that you will strive to be one,

and together observe and keep all the Laws, Rites, and Ordinances pertaining to this holy order of matrimony in the New and Everlasting Covenant; and this you do in the presence of God, angels, and these witnesses of your own free will and choice?”

The Sister or Brother should then answer in the affirmative, if they desire to be sealed. The individual performing the sealing then continues:

“By the authority granted me of Jesus Christ and the Holy Priesthood, I seal you, (*State the person’s full married name*) and (*State the person’s full married name*), I seal you that as one you may be joint heirs of God, and joint heirs with Christ for time and all eternity in the Renewed and Everlasting Covenant. I now pronounce you (*if also being legally wed: legally and lawfully*) husband/wife and wife/husband for time and all eternity; and I seal upon you the blessings of the holy resurrection, with power to come forth in the morning of the first resurrection, clothed in glory, immortality, and eternal lives.

“I seal upon you the blessings of kingdoms, thrones, principalities, powers, dominions, and exaltations, with all the blessings of Abraham, Isaac, and Jacob; and I say unto you: Be fruitful and multiply, and replenish the earth, that you may have joy and rejoicing in the day of our Lord Jesus Christ.

“All these blessings, together with all the blessings appertaining unto the Renewed (*or New*) and Everlasting Covenant, I seal these blessings upon you by virtue of the Holy Priesthood, through your faithfulness, in the name of the Father, and of the Son, and of the Holy Ghost. Amen”

It should be noted that much of this sample blessing is extraneous, but these promises are still given by the sealing power (*see DoS 17d:47-51*). The most important part the sealer should state is the following:

“By the authority of the Holy Priesthood, I seal you, (*State the person’s full name*) and (*State the person’s full name*), that as one you may be joint heirs of God, and joint heirs with Christ for time and all eternity in the Renewed (*or New*) and Everlasting Covenant, in the name of the Father, and of the Son, and of the Holy Ghost; Amen.”

If those being sealed are already married legally, the terms “legally and lawfully” may be left out as well, if reading ritual in its entirety. It should also be noted that while both of those being sealed are giving themselves to one another, yet there is no mention of exclusion. If these desire to take another, they must do so as one.

Sealing of Multiple Spouses for Time & All Eternity (High Priesthood)

“And if they as one desire to be sealed to another, be it a man or a woman, and they be found righteous, then behold: let them be sealed by my servant as one flesh, thus the three become one; and if these, as one, desire to take another, it shall be as the Spirit shall moveth them.”

–Doctrine of the Saints 17d:19-20

In the previous chapter we went over the sealing of a couple. In this chapter we will discuss the sealing of those already sealed to new partners. As previously stated, the marriage of two or more persons may be performed by an Elder, High Priest or High Priestess. However, the Lord has advised us that only those holding the office of Pastor or Bishop, Patriarch or Matriarch, Seventy, or Apostle should perform such ordinances (*see DoS 17d:17*). Local, State, and Federal laws must be followed. This means that is marriage to multiple partners is not legal, they should not be legally wed. These may be sealed, and would be married in the eyes of God, but not the law of the land.

It is recommended that those being sealed in marriage to multiple spouses should be of legal age, 21 or older. There are no restrictions in the Church of Jesus Christ in Christian Fellowship on marriages based on race or sexual orientation. This means that both men and women may take additional spouses if this is the desire of all those already sealed as one (*see DoS 17d:4-11*) Those marrying should be joined based on love.

To all those wishing to be sealed the following questions should be asked (*see DoS 17d:31-37*):

- Do you take upon yourself the name of Christ, being born again unto your redeemer?
- Do you desire to be sealed unto (person or persons) by the sealing power of the Holy Priesthood and in covenant to God?
- Will you strive to move forward as one in Christ that the Holy Spirit may be in you and with you that you might be seal for all time and eternity?
- Are you obedient to the laws of the land?
- Are you willing to rejoice and mourn with one with the others, and do nothing to cause that any harm come to one another?

If they answer yes to all of these, a sealing may be performed to unite these for time and all eternity.

Questions may arise on the legality of being sealed to multiple persons, and how to view this in regards to obeying the commandments of God in following the laws of the land. The first thing we should understand is that the Lord does not require us to be sealed to multiple partners for salvation or exaltation (*see DoS 17c:24-28*). And, the Lord has stated that we are to obey the laws of the land (*see Romans 13:1-2; Titus 3:1, 1 Peter 2:13; DoS 3d:4, 17d:23-25*). The Lord requires nothing of us without creating a way for us to accomplish it (*see 1 Nephi 1:65 RAV, 37 OPI*). If the Lord has called a family to add spouses, and these accept, the Lord will provide a way to accomplish this inside the law of the land, and we, as citizens and Saints should seek ways to obey both the Word of God to our families, and the laws governing our society. We should also petition peaceably for religious freedoms to worship and love and marry as we chose, as consenting adults.

The following is an example of the sealing of multiple persons for time and all eternity:

The sealer stands at the head of the altar, to the south, facing north. Two witnesses should be seated or standing one at the right and one at the left of the one that holds the sealing keys to stand at the altar (*see DoS 17d:40*). The bride and groom, or groom and groom, or bride and bride, kneel at opposite sides of the altar, facing one another, clothed in the robes of the holy priesthood to the offices they have been ordained to. If they are not ministers, they should be dressed appropriately, as moved by the Spirit. These will take each other by the right hand in the grip of the lowest endowment they together have reached. If one or neither are endowed, they may hold hands as moved by the Spirit.

The following is then stated by the one performing the sealing at the altar:

“Do you give your spouse unto this person to live in harmony within the Law of Sarah?”

If they answer in the negative, then their spouse shall not take another; if they answer in the affirmative then sealing may proceed.

All those sealed should now be gathered around the altar, holding hands in unison, if there are more than three in the most appropriate order of prayer, which is to say the least one everyone has been given. If anyone at the altar is not ordained, then they should all hold hands as moved by the Spirit, as they will all be sealed as one.

The sealer then continues:

“Brother/Sister (*State the person’s full legal name*), do you take Brother/Sister (*State the person’s full legal name*), giving of yourselves to him/her, and receiving him/her unto yourselves, to be your spouse, for time and all eternity, with this covenant and promise: that you will strive be one, and together observe and keep all the Laws, Rites, and Ordinances pertaining to this holy order of matrimony in the Renewed (*or New*) and Everlasting Covenant; and this you do in the presence of God, angels, and these witnesses of your own free will and choice?”

The Brother or Sister speaking for the family should then answer in the affirmative, if they desire to be sealed. The individual performing the sealing then continues:

“Sister/Brother (*State the person’s full legal name*), do you take Sister/Brother (*State the person’s full legal name*) giving of yourself to them, and receiving them unto yourself, to be your spouses, for time and all eternity, with this covenant and promise: that you will strive to be one, and together observe and keep all the Laws, Rites, and Ordinances pertaining to this holy order of matrimony in the New and Everlasting Covenant; and this you do in the presence of God, angels, and these witnesses of your own free will and choice?”

The Sister or Brother should then answer in the affirmative, if they desire to be sealed. The individual performing the sealing then continues:

“By the authority granted me of Jesus Christ and the Holy Priesthood, I seal you, (*State the person’s full name*) and (*State the person’s full name*), I seal you that as one you may be joint heirs of God, and joint heirs with Christ in the Renewed (*or New*) and Everlasting Covenant. I now pronounce you husband/wife and wife/husband for time and all eternity; and I seal upon you the blessings of the holy resurrection, with power to come forth in the morning of the first resurrection, clothed in glory, immortality, and eternal lives.

“I seal upon you the blessings of kingdoms, thrones, principalities, powers, dominions, and exaltations, with all the blessings of Abraham, Isaac, and Jacob; and I say unto you: Be fruitful and multiply, and replenish the earth, that you may have joy and rejoicing in the day of our Lord Jesus Christ.

“All these blessings, together with all the blessings appertaining unto the Renewed (*or New*) and Everlasting Covenant, I seal upon you by virtue of the Holy Priesthood, through your faithfulness, in the name of the Father, and of the Son, and of the Holy Ghost. Amen”

It should be noted that much of this sample blessing is extraneous, but these promises are still given by the sealing power (*see DoS 17d:47-51*). The most important part the sealer should state is the following:

“By the authority of the Holy Priesthood, I seal you, (*State the person’s full name*) and (*State the person’s full name*), that as one you may be joint heirs of God, and joint heirs with Christ for time and all eternity in the Renewed (*or New*) and Everlasting Covenant, in the name of the Father, and of the Son, and of the Holy Ghost; Amen.”

Sealing of Families for Time & All Eternity (High Priesthood)

“And behold, if any with children desire to be sealed too one to another, that the hearts of the fathers be turned to the children and the hearts of the children be turned to their fathers... these shall ye gather around the altar with their parents.”

–Doctrine of the Saints 17d:52, 54

In cases where a family with children are being sealed, first seal the spouses as one. Then, with the spouses across from one another at the altar, have the child or children circle around them (*see DoS 17d:52-54*). The sealer stands at the head of the altar, to the south, facing north. Two witnesses should be seated or standing one at the right and one at the left of the one that holds the sealing keys to stand at the altar (*see DoS 17d:40*).

The following is then stated by the one performing the sealing at the altar:

“By the authority of the holy priesthood, I seal you, (*State the full names of each child individually*), to your father/mother (*State the person’s full name*) and to your mother/father (*State the person’s full name*) for time and all eternity, as heirs as though you were born in the Renewed (*or New*) and Everlasting Covenant, in the name of the Father, and of the Son, and of the Holy Ghost; Amen.”

This should only be used for those naturally born into the same family. For those adopted in, please see the next chapter.

Sealing by Adoption for Time & All Eternity (High Priesthood)

“And at the end of the final resurrection, they that shall rise in righteousness shall all be sealed as one, to restore that which was taken in the flesh to its purest form.”

–Doctrine of the Saints 17c:12

Through the Law of Adoption, people may be sealed to others as parents, grandparents, children, grandchildren, or other family ties and relationships. What is not acceptable to the Lord is to adopt people as servants or in servitude. If children are adopted and their parents are still living, they must let the sealer know, in writing, that they approve of the adoption. The minister performing the sealing then has a duty to ensure everything is legitimate, that there is no coercion by anyone and that all parties fully understand what this sealing means.

A sealing of adoption may be a spiritual bond, giving no one any legal authority or rights to anyone's offspring. It may also be done after a family has legally adopted children as their own. Adults may wish to be sealed as children or other family members to other adults. We may be sealed to multiple families, parents, etc (*see DoS 17c:10-12*).

When performing a Sealing of Adoption, the parents should cross from one another at the altar, have the child or children circle around them (*see DoS 17d:52-54*). If this is a sealing of other family relations, the one type should be one side with the other type on the other. If one set is already sealed, these should be on the East side facing west. The sealer stands at the head of the altar, to the south, facing north. Two witnesses should be seated or standing one at the right and one at the left of the one that holds the sealing keys to stand at the altar (*see DoS 17d:40*).

The following is then stated by the one performing the sealing at the altar:

“Do each of you, (State the full names of those being adopted) give yourself/yourselves to (State the person's full name of those being adopted) and receive them as your (relation type: mother, father, etc.) by the Law of Adoption for time and all eternity, and so become legal heirs to the promises pertaining to our fathers Abraham, Issac, and Jacob; and our mothers Sarah, Rebecca, Leah, Rachel, Bilhah and Zilpah, in the priesthood?”

Adoptees should then each individually acknowledge in the affirmative.

“Do you (State the person's full name of those adopting) accept (State the full names of those being adopted), to be your (relation type: son, daughter, etc.) as now they being given to you in the New (or Renewed or Restored) and Everlasting Covenant?”

Adopters should then each individually acknowledge in the affirmative.

“Then I seal you as one, that together you may be joint heirs of God, and joint heirs with Christ in the New (or Renewed or Restored) and Everlasting Covenant for time and all eternity; and I seal upon you the blessings of the holy resurrection, with power to come forth in the morning of the first resurrection, clothed in glory, immortality, and eternal lives.

“I seal upon you the blessings of kingdoms, thrones, principalities, powers, dominions, and exaltations, with all the blessings of Abraham, Isaac, and Jacob, and Sarah, Rebecca, Leah, Rachel, Bilhah and Zilpah; and I say unto you: In all diligence, and in faithfulness and love, may you aid and teach one another by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; by kindness, and pure knowledge in all the principles of righteousness and truth and rejoicing in the day of our Lord Jesus Christ.

“All these blessings, together with all the blessings appertaining unto the New (*or Renewed or Restored*) and Everlasting Covenant, I seal upon you by virtue of the Holy Priesthood, through your faithfulness, in the name of the Father, and of the Son, and of the Holy Ghost. Amen”

It should be noted that much of this sample blessing is extraneous, but these promises are still given by the sealing power (*see DoS 17d:47-51*). The most important part the sealer should state is the following:

“By the authority of the Holy Priesthood, I seal you, (*State full names of the adopters*) and (*State full names of the adoptees*), that as one you may be joint heirs of God, and joint heirs with Christ for time and all eternity in the New (*or Renewed or Restored*) and Everlasting Covenant, in the name of the Father, and of the Son, and of the Holy Ghost; Amen.”

Ordinances for and on Behalf of the Dead

“Verily, verily, I say unto you: The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.” –2 Esdras 8:24

We have been encouraged by the Lord through the First Elder to give the work for and on behalf of the dead to our sister, the Church of Jesus Christ of Latter-day Saints. They have both the monetary and physical resources to do this work for us and the Lord, allowing us to focus on the works we were called to do. As the Lord said to the prophet David,

“I am not a God of the dead, but of the living, this and my Father also; who is my God and thy Father, and also thy God...” –Revelations of David 9:16

We wish our dead to be alive in Christ, with us. To this end, if one feels moved by the Holy Spirit to do work for their dead, they may do so under a few conditions:

- The work for the dead may only be done for and on behalf of family members.
- It must be done by one with proper authority, meaning one ordained to the High Priesthood.
- Robes of the High Priesthood must be worn by the officiator(s).
- Those acting as proxy must have already obtained these ordinances for themselves.
- These ordinances should not be done if it will cause ill will between the living in the family.
- These ordinances must be done in an area designated as a temple, or temporary temple, to the Lord.
- Gender must be recognized; a male must have their work done by one that identifies as male, female by one that identifies as female.

All work for the dead requires two witnesses and these witnesses should sign a certificate as evidence that the ordinance(s) occurred and were performed properly.

Baptisms for and on Behalf of the Dead

“Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?” –1 Corinthians 15:29

It is recommended that whenever possible, baptisms for the dead be performed underground, in similitude of the grave. The following prayer should be given to baptize on behalf of the dead:

“(Brother/Sister), (state the proxy’s full name); Having authority given me of Jesus Christ, I baptize you for and in behalf of (state the deceased individual’s full name) in the name of the Father, and of the Son, and of the Holy Ghost. Amen.”

(The officiator then completely immerses the proxy underwater.)

Anyone may stand as witnesses to the baptisms, signing the forms of the Fellowship’s records, however a member or ordained Ministry is preferred. They must witness that the words were spoken correctly, and that the individual was fully submerged into the waters. Two witnesses are required.

Sealings for and on Behalf of the Dead

“And at the end of the final resurrection, they that shall rise in righteousness shall all be sealed as one, to restore that which was taken in the flesh to its purest form.” –Doctrines of the Saints 17c:12

Sealings for and on behalf of the dead should be performed in simplicity. If sealing the living to the dead, the dead should be on the East side of the altar, facing West, with the living on the West side of the altar facing East. Otherwise, the persons standing in proxy should kneel facing one another at the altar. The sealer stands at the head of the altar, to the south, facing north. Two witnesses should be seated or standing one at the right and one at the left of the one that holds the sealing keys to stand at the altar (*see DoS 17d:40*).

The following is then stated by the one performing the sealing at the altar:

“(Brothers and Sisters), (state the proxies’ full names); by the authority of the Holy Priesthood, I seal you, for and on behalf of (state the deceased individuals’ full names), who are dead, that as one they may be joint heirs of God, and joint heirs with Christ for time and all eternity in the New (or Renewed or Restored) and Everlasting Covenant, in the name of the Father, and of the Son, and of the Holy Ghost; Amen.”

If sealing the living to the dead:

“(Brothers and/or Sisters), (state the proxies’ full names); by the authority of the Holy Priesthood, I seal you, for and on behalf of (state the deceased individuals’ full names), to Brother/Sister (State the person’s full legal name) that as one you may be joint heirs of God, and joint heirs with Christ for time and all eternity in the New (or Renewed or Restored) and Everlasting Covenant, in the name of the Father, and of the Son, and of the Holy Ghost; Amen.

Appendix 1: Tzitzit and the Law

“For behold, by me redemption cometh, and in me is the law of Moses fulfilled.” –3 Nephi 4:47b RAV, 9:17b OPV

Note: The following information is for all, as the tzitzit and the tallit may be worn by all.

To the Christian, Christ’s sacrifice and resurrection marked the end of the Law of Moses. Yet many Latter Day Saints, Mormons, and other Christians of all backgrounds still argue over the relevance of the Law today. For Mormon Kabbalists the Law is twofold: the spiritual and the practical. For us, the spirit of the Law is now and always has been alive in Christ.

Ancient Customs

“Bear ye one another’s burdens, and so fulfill the Law of Christ.” -Galatians 6:2

The Law of Moses is dead in that we do not need to go to priests or sacrifice animals for salvation. In truth, these never actually had real saving power. It was our willingness to give up the best of what we had in similitude of Jesus’ sacrifice that had the power. This is to say, it was and is our faith that make us whole, as humanity, in the times before Jesus just as they are in the times after.

Peter said to the original Church of Christ:

“Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.”

-1 Peter 2:9

In ancient times, people didn’t have papers or ID cards. Their clothing was decorated to show an individual’s identity and status. The hem and tassels of the outer robes they wore were particularly important. The hem was symbolic of the wearer’s identity and their authority. Tassels were a sign of nobility in ancient times.

The Tzitzit

“And YHVH spake unto Moses, saying: Speak unto the people of Israel, and bid them that they make them a tassel on the hems of their garments throughout all generations, and that they put upon the tassel of the borders a twine of blue (or amethyst): And it shall be unto you for a tzitzit, that ye may look upon it, and remember all the precepts of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: That ye may remember, and do all my mitsvah, and you shall be kadosh unto your Elohim.”

-Numbers 15:37-40

The tzitzit communicated the idea that the Israelites were wearing a “royal robe.” This marked them as God’s chosen people. Back then this would have been a glaring statement to the nations around them, seeing citizens wearing symbols of royalty on their clothing. And, blue thread woven into the knot was a reminder of the blue robes of the priests.

The commandment not to mix wool and linen was deliberately ignored here because it reminded everyone of their priestly status being a part of Israel. The tzitzit was an ID literally reminding them of their status as a royal priesthood, just as Peter points out in his Epistle (*1 Peter 2:9*).

Modern Days

This commandment to wear a tassel, called a tzitzit (pronounced ZEET-zeet) is still observed today by many orthodox Jewish men and women. Some tuck them under their shirts, reminiscent of the Latter-day Saints’ garments with the temple symbols sewn onto their underwear. Others might tie them

to their belts or attach them in some other way to their outer clothing. Some have them attached to prayer shawls called a tallit, just as the Lord has asked the High Priests and High Priestesses to do within the Fellowship (*Revelations of David 17:30-32*).

What then of us today, the Latter Day Saints? The Lord is clear in Numbers that this it to be done in all generations. Those alive when Jesus, Peter, and Paul walked the earth were the generation chosen and prepared to receive the Law, the Law of Christ. They were given the renewed covenant. We are the generation chosen in the Last Days to be the royal priesthood, holy nation, and peculiar people of God. We have been given the restored covenant. We may understand 1 Peter 2:9 recited above as day one of *teshuvah* (the path returning us to God), we are called to divide the darkness from the light inside us, and that light then comes pouring out to transform the world.

Marriage and Grace

Our relationship with God is like a marriage. So much so that Christ compares Himself to a groom and us, the Church, His bride. We see this theme throughout the scriptures. Traditionally, we exchange rings when we wed. We look at the ring, and it is a reminder of our covenant with our spouse, and together with God. The tzitzit is very much like the ring. It is a reminder of our covenant with God through Jesus Christ.

Just as we are building a relationship in a marriage, we are building a relationship with God through Teshuvah as we grow in Grace. Some people wear a cross to remind them of this, others jewelry or other symbols, others sets of clothing. The tzitzit is a method the Lord gave us through the mouth of His prophet, Moses.

Tzitzit and the Fellowship

What then does the tzitzit have to do with us? Should all members of the Church of Christ wear them in some way? It should be understood that this is a nondenominational movement. No one is going to force anyone to do or wear anything. If one doesn't feel called by the Lord to wear something, this is perfectly acceptable. We're not going to judge anyone. This is Christ's Fellowship, and it is about love and acceptance. We're all brothers and sisters in Christ. One should prayerfully determine how and if they feel called, moved by the Holy Spirit, to fulfill this commandment. And, if one needs counsel, our doors are always open.

That said, anyone moved by the Spirit should wear the tzitzit. Members may wear them on or under their clothing. Ministry may have them sewn to their garments. Anyone may wear them on or with a tallit. Do some research, pray, work as moved by the Spirit. It should be noted that all that hold any office of the priesthood may wear the tallit, but only the Deacons (who are not given any head covering) and High Priests and High Priestesses should forgo the other head coverings for the prayer shawl.

Final Thoughts

Our growth in Grace is a journey. The pilgrimage to Zion we are journeying together begins in our hearts. It will spread from us to the whole earth. A variety of task have been given to us because the Lord has faith in us, He knows we are up to the challenge. The tzitzit is a reminder not only of our covenants with God, but His faith in us as well. He has given us resources and tools to help along the way. And, we're not alone. God has sent angels, the Holy Ghost, and others to assist us. There will be a way because God is making the way.

Appendix 2: The Tallit

“And the High Priests and High Priestesses, these shall wear a tallit, which is to say a prayer shawl with tzitzit, or fringe.” -Revelations of David 17:30

When seeking the will of the Lord in regard to head coverings for the Saints when wearing the Robes of the Priesthood, the First Elder, David, received a revelation that mentioned the tallit. This revelation spoke of the High Priestess and High Priestesses wearing this prayer shawl; but what is the tallit?

What and Why

A tallit is a fringed prayer shawl traditionally worn by religious Jews. The purpose of the tallit is the special twined and knotted fringes, the tzitzit, attached to the four corners of the garment. The cloth of the tallit, called the beged (Hebrew for garment), is usually made from natural fibers, such as wool, cotton, or silk. According to the commandment in the Torah, a thread called a tekhelet (Hebrew meaning blue, blue violet, amethyst, or turquoise) is to be included in the tzitzit. Because of this, we recommend at least one of the threads be blue, indigo, purple, violet, or turquoise. A tallit may also have an atara (Hebrew for “crown”) at the top.

The Bible does not command us to wear any special type of prayer shawl. It instructs the Children of Israel to attach tzitzit (Hebrew for fringes) to the corners of their garments to remind us of our covenants with God (*see Numbers 15:38-39, Deuteronomy 22:12*). This is very reminiscent of the reason Latter-day Saints wear their temple garments under their clothing at all times; as a symbol of their ministry, and to remind them of their temple covenants.

These passages from the Torah do not specify tying particular types or numbers of knots in the fringes. The exact customs of tying of the tzitzit and wearing the tallit are of post-biblical, rabbinic traditions. In the Church of Jesus Christ in Christian Fellowship, one may use a traditional tallit or make one as moved by the Spirit.

Putting on the Tallit

“And my father dwelt in a tent.” -1 Nephi 1:46 RAV, 2:15 OPV

Tallits may be any size, as long as the tzitzit are worn on the corners. In Judaism they have tallit katan, which means small tallit, and tallit gadol, meaning large tallit. Large or small, the tallit should surround us, creating a portable “safe space” or temple for us to be in at any time or place. Some Mormon Kabbalists believe this is the secret meaning of 1 Nephi 1:46 RAV, 2:15 OPV quoted above. One should ensure their tallit is sized accordingly.

To put the tallit on, the following steps are traditionally taken:

Always check the strings, the tzitzit fringe, ensuring they are undamaged and untangled, and that the knots are firmly in place.

If the tallit has an embroidered atara, be sure this faces upwards and outwards, holding the tallit over the head for the blessing.

A Prayer

While there is no commandment to pray before putting on the tallit, it is customary to do so in Judaism. The following is a recommended prayer based on this tradition.

*“Blessed are You the Lord, our God,
Sovereign of all,
Who has sanctified us with your Law,
And taught us to wrap ourselves in its fringes.”*

Or in phonetic Hebrew:

*Baruch atah YHVH Elohim
Eloheinu melech ha olam
Asher kidishanu b'mitzvotav
Vitzivanu l'hitatef b'tzitzit.*

How to Wear the Tallit

Wrap the tallit around the body by putting all four tzitzit over the left shoulder for a few moments to wrap one's in tzitzit.

The tallit is then draped over the shoulders so that there is a tzitzit in the front left, front right, back left and back right; the tallit may now be worn on the head like a hood, or around the neck, as preferred—but not over the face (*see Revelations of David 17:31*).

It should be kept in mind that all of this is merely tradition. If one prefers to skip any of these steps, this is acceptable. What is important is that one have the tzitzit in their proper places.

High Priests and High Priestesses

In Revelations of David 17:30-32 the High Priests and High Priestesses are told to wear the tallit. Does this mean they alone may do so? No. In ancient Israel, before there was a king, all wore the tzitzit. It was a sign or token that every citizen was a king or queen, priest or priestess of YHVH. This is why Jesus Christ is the great High Priest, and the King of kings—all of His covenant people are a royal priesthood (1 Peter 2:9). By donning the tallit, this does not put the High Priests or High Priestess above anyone else, it reminds them that they are common—servants of those the Lord has called them to minister to.

When one looks at the other head garb we have been asked to wear; the miznefet for the Priests and Priestesses, and the miter for the Elder, these serve the function of keeping hair out of the way for various rituals. These seem just as practical in nature as a hair net for those working in the food industry. This may be why the Lord said that the High Priests and High Priestesses “may wear a hat covering their heads as do the Priests and Elders in addition to this as they desire” but that it is not mandatory (*see Revelations of David 17:32*).

A Reminder

The tallit, it should be remembered, is not to be worn out of pride, but in grace and humility. It is not worn to place one above another, but as an equalizer; a reminder that we are all God's creations. We are a royal generation, a royal priesthood (1 Peter 2:9). We have been ordained and set apart as kings and queens, priests and priestesses. The tallit is our reminder not to act like it, that we stand in personal temples, on holy ground. Because we love God and serve, we are to love and serve our fellow man and woman.

Appendix 3: Garments of the Priesthood

“Let all thy garments be plain, and their beauty the beauty of the work of thine own hands; and let all things be done in cleanliness before me.” -Doctrines of the Saints 4a:51

As a part of receiving one’s Initiatories we are given the Garments of the Priesthood. Into these garments, symbols are sewn or cut, that they may function much like a classic amulet that has power from God. What are these garments? When should we wear them?

Symbols Make Sacred

The Garments of the Priesthood, or more simply “garments,” are clothing with the four symbols of the priesthood upon them. These are the Square, the Compass, the Horizontal Line on or about the Navel, and the Horizontal Line on or about the Knee. These symbols are what make the garments sacred. Without them, the garments are merely mundane clothing.

The Lord has told us:

“And on the right breast place the sign of the square, yea, and on left breast the sign of the compass; for these are signs unto me from before the beginning. Yea signs of which are the justice of Elohim and the salvation of the Only Begotten; for in the square is Gevurah, the justice of God, and in the compass is Chesed, His mercy. And place upon this, my holy garment, two lines; one at the bottom on the right about the knee as a reminder that every knee shall bow and tongue confess that Jesus is the Christ, and the other midway upon the front thereof, yea or upon the right of the divide, about that of the navel; and this thou shalt do for health in the belly, and as a sign and token of my Holy Spirit, and of temporal salvation.” -Revelations of David 4:52-56

This revelation makes clear the meaning of these symbols. They represent the attributes of the God we worship and represent as His ministers. More specifically, they represent the atonement of Jesus Christ. God the Father is represented by knowledge, and the Justice of the Holy Spirit; the Mother by wisdom and the mercy of Jesus Christ. In the atonement both justice and mercy were appeased.

Because of the sacred nature of these symbols, we cut them out of the garments and burn them before discarding them when they are worn out.

Types of Garments

While the revelation above describes one type of garments, there are a number of types: under garments, ephods, vests, or tabards. The sole requirements are that they be white they are close to knee length. When sewing on the symbols, the thread color should match the material, both bring similar shades of white. We recommend they not be drawn or stained on. There are a number of items easily found on websites like Amazon that one may purchase and then cut or sew the symbols on to bless and make their garments.

Under Garments

“And behold, if thou desire to do as the Latter-day Saints and wear these at the day and at the night, hidden beneath the clothing, thou mayest purchase from them that sell these; this I say unto all that have made the covenant of the priesthood in me; but behold, if they shall keep these things unto themselves, and shall not sell them unto my servants in the Church of Jesus Christ in Christian Fellowship then I say unto you to condemn them not, for they know not what they have nor what to do with it; therefore, to keep the peace between my Saints I say that thou should makest thine own garments.” –Revelation to the First Elder, David, January 10, 2016 vs 55-57

By sewing the symbols on white underwear, we change the nature of the underclothing to garments. These should always be worn under our clothing, the symbols hidden, in a manner that does not call

attention to them.

The advantage of these is that one is always ready to minister in the name of the Lord. The disadvantage is that if one isn't wearing them, they must remove their clothes to put them on. We encourage members of the Church of Jesus Christ of Latter-day Saints to wear them at all times, as their denomination requires. They may be used then for work performed in the name of that denomination, and when doing work in God's name for the Fellowship.

However, if one is removed from the ministry of the Church of Jesus Christ of Latter-day Saints, they should stop wearing their version of the garments, per the revelation above. Their garments are a symbol of ministry in this branch of our shared faith. If one is no longer a minister for them, while they are still ordained, there is no reason to wear items that symbolize this denomination's ministry. We do not wish to create ill feelings between the two branches of our shared faith.

To make undergarments into Garments of the Priesthood, one may purchase white underwear that meets the requirements and cut or sew the symbols on.

Ephods and Vests

"And Moses brought Aaron and his sons, and washed them with water. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him," -Leviticus 8:6-7

An ephod is a sleeveless garment traditionally worn by Jewish priests. For use within the Fellowship, it should be a sleeveless vest that falls just below the knee. It may hand open or tied by a white sash called a gartel. Gartel is Yiddish for belt. While Jewish gartels are typically black, sometimes white, ours are always white, or off white.

If tied by a gartel, the vest should either be open, or the right side should overlap the left to make the symbol about the navel visible if worn closed. The vest may have a hood, or collar or not. The cloth shouldn't have any patterns that would detract or hide the sacred symbols. And, if it does have a pattern, it should be shades of white.

Tabards and Jerkins

"Behold, I say unto thee: take unto thee a white cloth, be it about the width of thy shoulders and as long as thou art tall; and cut the cloth in the middle of it's longest side two thirds inwards and seal up the edges round about." -Revelations of David 4:51

There are two types of tabards, the first being that mentioned in the revelation above. By following these instructions, one's tabard will fall just below the knees, perfectly as required by the Lord. If one is making their own garments, this is one of the simplest ways of going about it. It just measuring, cutting, and hemming.

A jerked is another type of tabard, and it's just as simple. It's much like a Jewish tallit karan, or a poncho, but longer. Take a cloth about shoulder's width and as long as one is tall. Fold it in half and cut a "T" that one's head will fit through, like a poncho. The vertical line of the "T" should be the front. And, the line about the navel should be centered, rather than at the side as it would be done on the other type of tabard described above.

Either of these may be tied loosely at the waist by a gartel or sash, as desired when worn alone, but this isn't mandatory. When worn with the Robes of the Priesthood, the gartel should be worn as appropriate.

When to Wear

"Yea, and these garments thou shalt wear throughout thy life, at times even as the Spirit directs: to bless the sick, and to preach my gospel at the pulpit, and to do works in my name as thou art moved to do so by my Spirit." -Revelation to the First Elder, David, January 10, 2016 vs 51-52

When officiating, one should wear the proper Robes of the Priesthood, with the garments beneath. However, there will be times when one may merely wear their garments under or over their clothing.

When giving a blessing, for example, one may dawn their garments alone. Also, if one is meeting with someone at home or a hospital, etc. the garments alone may be worn that people understand the person wearing them is clergy performing the duties of their ministry. If one is ordained but not actually engaged in the ministry for the Fellowship, they may wish to wear their garments above their clothing at worship. There may be other times as well when the Spirit moves us to wear them.

Appendix 4: Robes of the Priesthood

“And Moses brought Aaron and his sons, and washed them with water. And he put upon him the coat and girded him with the girdle and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.” -Leviticus 8:6-7

When performing ordinances that require the use of the priesthood, the Lord has asked that ordained men and women of the Church of Jesus Christ in Christian Fellowship wear the Robes of the Priesthood. They are also referred to within the Fellowship as Tzniut, Hebrew for privacy, sometimes translated as “modesty” in the scriptures. Tzniut are not mandatory as this is a nondenominational movement.

The revelation asking us to do was sustained by the body of the Fellowship April 6, 2019. For those that accept the revelations, the Lord has explained that the Robes of the Priesthood signify the authority held by those using their priesthood keys; that they have been endowed. Those that have been through a Latter Day Saint/Mormon temple endowment session, regardless of denomination, will likely recognize variations of the attire.

It should be noted that one need not be endowed to worship at home. These instructions are merely for those that have been ordained, initiated, and received their endowment(s).

Latter Day Saint tabard style Garments

As we discussed in the previous appendix, the Garments of the Priesthood, or more simply “garments,” are clothing with the four symbols of the priesthood upon them. These are the Square, the Compass, the Horizontal Line on the Navel, and the Horizontal Line on or about the Knee. If these are sewn onto one’s underwear, they become Garments of the Priesthood.

One may also sew the symbols onto an ephod, vest, or tabard, provided they are or are close to knee length. Garments in the form of underwear should be worn under one’s clothing, where as garments in the form of an ephod, long vest, or tabard should be worn above the clothing.

Robes of the Lower Priesthood

The Robes of the Lower Priesthood are as follows:

- A robe that covers one shoulder, leaving the other bare, tying at the waste. This should be made of white material
- A green or white apron
- a white sash called a gartel to one’s measure (as long as the wearer is tall)
- A cap or head wear called a miznefet; preferably white

For the Levitical Offices of the Priesthood, those of Aaron and Miriam, Robes of the Lower Priesthood are worn. This would be to bless or pass the Sacrament, for Baptisms, and for the ordaining of others to these offices of the priesthood.

For the first year after receiving an endowment, a green apron should be worn to signify they are new; “fresh from the Garden,” as Adam and Eve were when wearing their leaves. This is to help guide those new in their respective units. After the first year, they may continue to wear green, or switch to white to signify Christ’s cleansing of sin (see color meanings below).

Deacons and Teachers

(Latter Day Saint Robes of the Priesthood, First Endowment.)

Deacons and teachers wear the garments, gartel, and the apron. If wearing outer garments (symbols on their ephod, long vest, or tabard rather than their underwear), the apron should go over them. The gartel is then placed around the waist over both, tied to the right side. If the wearer is in a leadership position they should tie the gartel in the middle. Shoes should be removed before putting on the apron

and sash and removed again before removing them.

Priests and Priestesses

(Latter Day Saint Robes of the Priesthood, Second Endowment)

To wear the robes of the Lower Priesthood as a Priest or Priestess, first remove shoes from the feet. Place the robe on the left shoulder with the miznefet (cap) placed on the head. If the garments are worn visibly, the symbol of the square should be showing. If one is wearing a Latter-day Saint created miznefet, the bow should be worn over the right ear. Put on the apron, then tie the gartel with the bow on the right side. If the wearer is in a leadership position they should tie the gartel about the middle. Finally, replace the shoes as part of the temple clothing. With the robe on the left shoulder, one is prepared to officiate in the ordinances of the Levitical Priesthood.

Shoes should be removed before removing the Robes of the Levitical Priesthood.

Robes of the High Priesthood

The Robes of the High Priesthood are as follows:

- A robe that covers one shoulder, leaving the other bare, tying at the waste. This should be made of white material
- An apron (see color list below)
- A white sash called a gartel to one's measure (as long as the wearer is tall)
- A miter (a cap) or head covering; it is preferred that these be white.

(Note: the head covering may be a hood, alone or part of the garments.)

For the Melchizedek and Magdalene Priesthoods, Robes of the High Priesthood are worn. This would be to preside over meetings, give the gift of the Holy Ghost, preform the True Order of Prayer, the ordaining of others to this priesthood, and other duties, as instructed or moved by the Spirit.

Apron Color Options and Meanings

While any color may be worn as an apron, green is recommended for the first year when becoming and Elder or High Priest/High Priestess. Colors signify the following:

- **Green:** Victory. New to the office, represents the leaves Adam and Eve used to hide their sins and the desire to retain innocence in the site of God; green represents balance, nature, and rest.
- **Yellow:** Beauty. Signifies the sun, or the Celestial Kingdom; the sun rises over all of God's creation, bringing warmth and light, chasing away the darkness; yellow represents youth, energy, and warmth.
- **Orange:** Splendor/Glory. Represents need to become like a child and that we are all children of God; orange signifies optimism, cheerfulness, and happiness.
- **Red:** Severity/Strength. Reminds us of the atoning Blood of Jesus Christ, shed for our sins and worn in remembrance of His sacrifice for us; red represents love, passion, and strength.
- **Purple/violet:** Foundation. Signifies the Royal divinity of Jesus Christ, that He is our God and our King; purple or violet represents spirituality, mystery, and creation.
- **Blue:** Mercy. Represents the peace of eternity; just as the sky and the sea go on forever, so will our souls forever belong to the Lord; blue represents trust, faith, and stability.
- **White:** Divine light. Represents the innocents of man after being washed clean by the Blood of Christ; white represents purity, truth, and faith.

Wearing the Robes of the High Priesthood

(Latter Day Saint Robes of the Priesthood, Third Endowment)

For the Melchizedek and Magdalene Priesthoods, Robes of the High Priesthood are worn, unless fulfilling duties of the Lower Priesthood. This would be to lead the congregation during services, giving

the gift of the Holy Ghost, for the ordaining of others to this office of the priesthood, among others.

To wear the robes of the High Priesthood, first remove the shoes from the feet. Elders should place the robe on the right shoulder with the miter (cap or hood) placed on the head. The symbol of the compass should be showing where the garments are seen, if they are worn under one's clothing.

High Priests and High Priestesses may wear either a miznefet or miter or just the tallit as they desire. If one is wearing a hood, the robe should go over the garments, and thus the hood would come out of the robe. If the hood is separate, it should be worn over the robe. If wearing Latter-day Saint attire, do so with the bow over the right ear.

Put on the apron, then tie the gartel with the bow on the left side. If one is leading any form of service, the bow should be tied in front. Finally, replace the shoes as part of the temple clothing. With the robe on the right shoulder, one is prepared to officiate in the ordinances of the High priesthood.

Shoes should be removed before removing the Robes of the High Priesthood.

“Let all thy garments be plain, and their beauty the beauty of thine own hands; and let all things be done in cleanliness before me.” -Community of Christ DaC 42:12a, Latter-day Saints DaC 42:40-41

Appendix 5: Revelation on Remote Ordinances

Revelation received May 16, 2019. This revelation has not yet been voted on and is thus not yet binding upon the Fellowship at the time of this printing.

1. While putting together the plan with the Council of Elders on worship services, I felt impressed by the Spirit that the Orders of Prayer should be done in some manner, and we've been asking how to do temple ordinances and other sacred practices that require the laying on of hands for some time.

2. Going to the Lord on the matter, I asked everyone to pray that I would receive instructions on how the Lord desires we in the Fellowship to perform these sacred tasks, and the Lord came to me, giving me the following:

3. Verily, thus saith the Lord unto those whom He loves, yea speaking unto my servants and my friends; those of my church, even the Church of Jesus Christ in Christian Fellowship: Hearken, O ye people of my Church;

4. Yea and verily I say unto thee that many things have been given of me, things given unto thee and those that dwell upon the earth for both profit and learning;

5. And all things have and shall be given to the Elders of my Church from the beginning even up to this day and forward, if my people shall but ask of me.

6. And behold I say unto thee: Conduct all thy meetings as ye are directed and guided by the Holy Spirit, for by this shall ye know and shall all things be profitable unto all, speaking spirit to spirit.

7. But more than this, ye seek and desire instructions on how to be one as my Saints with such great distances between one another;

8. And behold I have prepared a way unto thee, but some of ye fear and doubt because of the habits of men; and I say unto thee: Fear not!

9. Behold, I have given thee the means, greater now than in days past; yea, ye have the ways placed before thee, and I will instruct thee in my ways in this matter.

10. I say unto thee that it is by both the spirit and the flesh that all things are done, for the spirit and the flesh are one in me, and this is my purpose: to make on earth that which is in heaven that all are one in me and in the Father; yea to bring to pass the immortality and eternal life of mankind.

11. Thus I say unto thee: If one needeth the laying on of hands, bless a cloth, and sent it to them, be it a napkin or a tallit, let the Spirit guide;

12. And behold, when they that require the laying on of hands receive this blessed cloth, they shall lay it upon their head, and it shall take the place of the hands of they that shall bless them in my name.

13. And if temple ordinances are to be done, behold ye shall do this by means of technologies in that ye shall see one another to instruct and to bless,

14. And ye shall place the tallit or the napkin upon the head of they that are to receive their Initiatories or their endowments, and another shall act in thy stead, as proxy for those performing the Initiatories or the endowments,

15. And they that shall give unto they that shall receive shall instruct them from afar, watching that all things done in my name shall be done correctly,

16. And there shall be two witnesses that all things done in my name are performed correctly, and these shall sign as witness as such.

17. And behold, as to the Order of Prayer, as given by me unto the world; these ye shall do when ye gather to worship; and it shall be led by one in authority that has been endowed unto the proper order of things.

18. And I say unto thee, they that are afar off in their homes or synagogues, or wherever they might be; these shall stand with those in attendance in their order of the prayer which is to be given, shoulder to shoulder if they are with other or alone if they be alone;

19. And these shall not close the circle as they shall be connected to those in my Fellowship that are with them in spirit by my Holy Spirit;

20. And thus ye shall be one in me, the Lord your God.

21. And behold, my servant David, I have more to say unto thee as to thy condition and thy roll in my Fellowship: get first thy own house in order.

22. Behold, I said unto thee that I should send others to help thee prepare a way, and behold: this thing hath been fulfilled and there shall be more to come still;

23. Yet thou hast not swallowed thy pride and given unto all of these opportunities to do my works, yea thou hast taken to task all things and this pleaseth me not.

24. For behold, the ship with many oars and rowers shall go far upon the face of the waters, yet if only one shall row all shall go slowly or not at all;

25. And behold, there are many among you that can do these things, and all things shall be done in time as it is pleasing unto me;

26. Therefore, worry not if these things cannot be done in thy time, which is to say the time thou thinkest thing should be accomplished, but rather let all things be done in my time.

27. Therefore it is pleasing unto thee that thou shall be there for thy wife and thy children, and those I have sent unto thee, and divine the labors of my vineyard unto those willing to do the work;

28. And if there are not those that are willing to do the work, behold all things shall be done in my time, therefore worry not if these things cannot be done right away;

29. And all things shall be done for thy benefit and the benefit for my people, even the Saints of Zion, for all things done in my name are done in my time, sayeth the Lord.

30. Yea, and these things too I say unto all of the Council of Elders, and all those in the Council of Fifty: worry not, for all things shall be done in my time;

31. And unto those helping now with the work, and those willing to help with this my works I say unto thee, I am well pleased.

And now I say unto thee and unto all of my people in the Fellowship and in everyone of my vineyards, go and do all things in my name, and remember that that which is done for another is done for me, therefore do all things in my name. Even so shall it be; Amen